Kundalini Science – A Spiritual Psychology

Beyond Kundalini: The Journey to Nirvikalpa — Book 6

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Introduction

When a human being walks too long on the paths of energy, bliss, awakening, or self-realisation, a subtle fatigue inevitably arises. In the beginning there is curiosity. Soon it deepens into excitement, and sometimes even pride—*"I have touched something higher."* But with time, the very experiences that once appeared magical begin to feel repetitive. Energy rising and falling, head pressure, visions, inner sounds, blissful states—all start moving in circles.

A point comes when the seeker grows inwardly tired of these movements and feels a quiet urge to go beyond them. That moment is not an end, but the real beginning. Only then does something fresh, spontaneous, and unforced open up. This is where Nirvikalpa begins to grow on its own—not as a state to be achieved, not as a medal to be earned, but as a natural flowering that requires no effort.

The Vedas express this truth through a powerful metaphor: just as a hidden gem buried deep within a forest can be discovered only after thoroughly searching the entire jungle, so too the highest spiritual knowledge reveals itself only after all preceding stages of knowledge and experience have been traversed. To seek Nirvikalpa prematurely is like wanting a PhD before completing graduation. One may imagine it, dream of it, or even imitate it for a while—but it will not endure. The real Nirvikalpa dawns only when all holding, all chasing, and all wanting dissolve. It is not another path to walk; it is the quiet ending of every path.

This understanding did not arise from philosophy alone, but from lived experience—through years of engaging with expressed consciousness in its many forms: Kundalini awakenings and disturbances, self-realisation glimpses, yogic disciplines, mantras and tantras, the symbolic depth of the Vedas and Purāṇas, insights echoed across world religions, and the wide spectrum of meditation techniques and their psychological effects. These explorations have been examined in depth across the *Kundalini Science: A Spiritual Psychology* series, spanning six volumes.

This final book brings that exploration to its natural resting point. Not because inquiry has ended, but because the essential arc is complete. New Kundalini insights will undoubtedly continue to form—as life itself continues to unfold—but the primary movements, corrections, misunderstandings, and integrations that define this journey are now bound together across these six books. What follows after this is no longer another system to explain, but a life to be lived with greater clarity and ease.

This book, and this series as a whole, therefore offer nothing conclusive or final—only an honest mapping of steps and missteps as they occurred.

If you too have walked enough circles, you may find echoes of your own journey here. And perhaps, beyond these words, you may sense the same silence that patiently waits for all of us—not as a destination, but as what quietly remains when every path has been walked.

The Silent Descent into Formless Bliss — A Layman’s Glimpse Beyond Thought

This blog post is not written to boast, teach, or declare attainment. I haven’t reached Nirvikalpa Samadhi yet — but what I share here is unfolding naturally in me. It is a journey, not a conclusion. I write this in simple, heartfelt language — straight from lived experience, not borrowed knowledge.

Evening Silence — Where It All Begins

I found that while sitting and gently placing attention on breathing in the evening, the breath gradually becomes still. With that, thoughts also almost stop. It’s amazing how strength of thoughts immediately reflect on strength of breath. Breath and thoughts linked together undeniably. When I become physically tired of sitting in a single posture, I shift my posture — and something mysterious happens.

Blissful energy rises from the lower chakras to the head through the backbone. It almost feels as if a lack of oxygen in the head is being compensated by this rising energy. When the head receives enough of it, the breath again slows down — almost stops — along with thought. This cycle of energy movement and mental stillness continues for hours, until I fall asleep sitting, usually late at night.

This process feels especially effective when done around 2-3 hours after a light meal. I began noticing this pattern ever since I started practicing Kriya Yoga breathing through the spine in the early morning — doing it for a long time, until my head feels heavy.

In that breathing, I only use Om — and the whole experience remains entirely smooth. There’s no jerkiness or force. Just flow.

Now, I feel that Nirvikalpa Samadhi might unfold on its own through this process — not by willpower, but by inner refinement.

Dhyan Chitra: The Inner Image That Moves

A new phenomenon has started arising. Some thoughts that emerge during meditation automatically transform into a dhyan chitra — a meditative image — at the Ajna Chakra. Sometimes Dhyan chitra is needed to bring to agya chakra by focusing on centre of eyebrows by little blinking both eyes and twitching both brows. When I try to consider even this image as not separate from me, not as an object, but as *my own being*, something subtle shifts.

The image moves backward — toward the Sahasrara Chakra point. This point isn't exactly on the crown, but a little inside the head, just below the superficial point on top. It brings more bliss. Head pressure shifts from the front of the brain to the mid-region, offering noticeable relief. It feels like the energy rises through backbone and cleanly and gently drops to this Sahasrara point as compared to agya chakra point.

If I recognize this dhyan chitra, even at Sahasrara, as just another wave within my formless self, then it starts fading. What remains is a fleeting taste of pure, formless existence — a state beyond thought and image. But it is transient.

Soon, another thought comes. It again transforms into a dhyan chitra. If I do not attentively hold it at Sahasrara, it slips back to Ajna. The cycle continues: form arises, gets internalized, dissolves into formless, and re-arises. Now I understand why my dhyan chitra appeared shifting to agya chakra during my ten seconds glimpse kundalini awakening when I massaged my forehead and deliberately tried to revert to kingdom of mental formations. Also now I know why I intuitively used to rotate dhyan chitra in my head clockwise and anticlockwise in its periphery like a farmer ploughing a field. With this rotation dhyan chitra used to rest at sahasraar point itself for little or more time.

And yet, this to-and-fro oscillation like pendulum is not frustrating. It feels like nature refining itself.

From Fire to Fragrance — A Comparison
This current state is not like the full-blown, intense Kundalini awakening I once had, where self-realization dawned for ten seconds in a flash of overpowering energy. That experience was fire.

What's happening now is fragrance — refined, passive, and non-dramatic. It's not a storm but a breeze. It doesn't shock the system; it gently guides the being.

Earlier, it was a sudden break into Savikalpa Samadhi through a powerful energy surge, temporarily burning through ego identity. That was brief, dramatic, and intense — hard to hold.

Now, the process feels stable, nervous-system-ready, and subtle. Kriya Yoga and inner stillness are dissolving form, not through force, but through tenderness. It feels like Nirvikalpa is slowly approaching, not as a peak to be reached, but as an absence to be realized.

What Happens When Bliss Fades?
As this state deepens, the most noticeable change is a reduction in craving. Craving used to arise from a strong sense of lack — from identity with the one who seeks. But now, the awareness itself is becoming self-satisfied. Even bliss is not being craved. That, to me, is contentment without object.

No mental addiction to movement. No hunger for more. Just a subtle resting in being.

This doesn't mean I'm established in Nirvikalpa. Not yet. But the grip of form is weakening. Desire is thinning. The I-sense is becoming transparent.

Even when dhyan chitra forms, I watch it as a wave inside myself. It fades, and formlessness peeks through. But when I try to hold that too, it slips. And another wave arises. And the cycle of refining continues.

Inner Map: The Cycle in Simple Terms
• A thought arises.

• It transforms into a dhyan chitra at Ajna Chakra.

• I perceive it not as separate — it shifts to Sahasrara.

• Bliss grows, head pressure centers, awareness expands.

• Recognizing it as a wave in my formless self, it fades.

• Pure formless awareness glimpsed.

• A new thought arises, and the cycle restarts.

This cycle is not an obstacle. It’s grace polishing the mirror.

In Conclusion
I don’t claim anything final. Nirvikalpa hasn’t stabilized in me. But it’s near — not as a goal, but as an underlying silence that occasionally reveals itself.

This blog is just a sharing — one seeker’s simple unfolding. If you’re on a similar path, let this reassure you: enlightenment doesn’t always come as thunder. Sometimes, it descends like dusk — quiet, gradual, and full of stillness.

And in that stillness, everything unnecessary begins to fall away.

With folded hands and an open heart,*A fellow traveler*

Did Buddha Enter Nirvikalpa Samadhi? A Seeker’s Honest Reflection

One day, a question naturally arose in me:

Did Gautam Buddha directly enter Nirvikalpa Samadhi while sitting under the Bodhi tree?
Did he attain keval kumbhak—the effortless suspension of breath?
Did he pass through Savikalpa Samadhi, where forms and ideas are still present, before going beyond?
This wasn’t just a curiosity. I asked this from my own lived journey. I’ve touched a deep state of Savikalpa Samadhi—where the sense of “I” dissolved completely, and only pure consciousness remained. It didn’t feel like something I was imagining. It felt absolutely real. Blissful. Expansive. Still, I couldn’t stay in it. I consciously brought myself back—out of fear, maybe, or a sense that the experience was too much to hold. I massaged my forehead and intentionally lowered the energy to the Ajna Chakra, perhaps to stay grounded in worldly life.

I haven’t experienced Nirvikalpa Samadhi yet—the complete absorption beyond all ideas, forms, even bliss. I haven’t reached keval kumbhak permanently either. But I’ve had a glimpse, and that glimpse continues to guide me. So I wanted to understand—what really happened under the Bodhi tree? Did Buddha walk the same path I’ve been walking?

From what I’ve read and understood, Buddha passed through deep meditative states that closely resemble the stages of Samadhi described in the yogic tradition. In Buddhism, these stages are called Jhanas. They begin with focus and joy, move into silence and pure awareness, and go further into formless states—like infinite space, infinite consciousness, and finally, neither perception nor non-perception. These are not imagined states—they are real, lived inner experiences.

In yogic terms, these states are like Savikalpa Samadhi leading into Nirvikalpa. In both systems, the mind becomes

still, the ego dissolves, and a pure, unborn awareness remains. Some call this Self. Others, like Buddha, avoided calling it anything at all.

That brings me to a deep doubt that arose within me:

If Buddha denied the idea of a permanent soul or self, then how is Nirvana—which he attained—said to be permanent?
The answer lies in how Buddha approached truth. He didn't deny the ultimate. He denied that anything we *think of* as "me" or "mine" is ultimate. He didn't say there's nothing beyond—he simply refused to give it a label, refused to trap it in words. Because any word would have become another idea, another attachment. He was silent not because there was nothing, but because what *is* cannot be spoken.
In that silence, there is no contradiction. Nirvana is not a "thing" that lasts forever. It is the end of all becoming, all clinging, all identification. It's not the presence of something new—it's the cessation of all illusion. It's the stillness when the winds of craving stop blowing.

So is Nirvana the same as Nirvikalpa Samadhi? Maybe not in name, but in essence, they seem to meet. One path says, "I am That"—the timeless Self. The other says, "There is no I"—only the cessation of becoming. But in both, the seeker dissolves. What remains is not "something." It's the background silence that was always there.

I know I haven't reached that silence permanently. I still feel the pull of the world. I still ground myself when energy goes too high. I use some techniques, even earthy ones, to stay balanced. My sadhana isn't perfect, but it's deepening. My curiosity is alive. And more importantly, my honesty is alive.

Sometimes I wonder if that early adolescent dream-state I had—which brought more bliss and detachment than anything since—was a preview of what's to come. Or maybe it was a gift, reminding me what I'm seeking, what I've

momentarily touched again through tantric sadhana and now through Kriya Yoga.

One thing I've learned: the journey is not always upward. Sometimes the energy rises, sometimes it settles. I no longer cling to either. I've realized that even bringing the energy down has its own sacredness—its own intelligence.

Here's a simple reflection that came through this process:

The yogi dissolves into stillness and calls it Self.
The Buddha dissolves into silence and says nothing at all.
One says "I am That."
The other says "There is no I."
But both sit in the same unmoving stillness, beyond joy and sorrow, beyond life and death.
Maybe it doesn't matter what we call it. What matters is living in a way that moves toward that silence, that freedom. Not with force, not with fear, but with surrender, awareness, and love.

To those walking a similar path—between glimpses and grounding, between depth and daily life—this reflection is for you. I haven't finished the journey. But I'm walking it with eyes open and heart awake.

And in the hush between two breaths, I sense something vast. Not mine. Not even "me." Just what remains when all else falls away.

The Pahalgam Massacre: A Tragedy Ignored, A Narrative Lost

On **April 20, 2025**, tragedy struck the scenic town of **Pahalgam** in Jammu & Kashmir, where a **brutal terrorist attack claimed the lives of at least 27 Hindu tourists**. According to emerging reports, the victims were **specifically identified as Hindus** through various means—ID cards, attire, accents—before being gunned down. The perpetrators belonged to a **local Islamic terror outfit with close links to Pakistani terrorist groups**, suggesting a premeditated and ideologically driven assault.

This mass killing occurred while **U.S. Vice President J.D. Vance** was visiting India—a moment of diplomatic importance that perhaps forced some global powers to take quick note. Vice President Vance assured **unconditional American support**, and former U.S. President Donald Trump echoed the sentiment. Nations like **Russia, China, and several Arab states** sent formal condolences. Yet, despite the scale and religious nature of the attack, **the international media's response remained disproportionately subdued**.

Muted International Coverage: A Tale of Narrative Bias

Leading media outlets such as **CNN, The New York Times, and The Washington Post** relegated the massacre to **small columns or side notes**, failing to place it on the front pages. The religious targeting of Hindu tourists was completely **ignored** in many cases, reducing the incident to just another regional terror attack.

The Washington Post's Contradiction

Instead of highlighting the atrocity, The Washington Post gave front-page space to an op-ed by Indian-origin journalist **Rana Ayyub**, who dismissed the U.S. visit as a hollow gesture and criticized America's policy towards India. Her piece **failed to even mention the massacre**.

A separate short article buried in the "World" section focused on a **Kashmiri man named Abdul Wahid**, who

courageously saved lives. While his actions were noble, this human-interest angle further diluted the **core issue**—the **religious targeting and mass murder** of Hindu civilians.

Alternate Narratives from the Region

In Pakistan, the **Dawn newspaper** acknowledged the attack but warned its readers that India had vowed a **“loud and clear” response**, advising caution. It speculated that the violence was a reaction to **non-Kashmiris being settled in the region**, subtly **justifying the attack**.

Al Jazeera went a step further by calling the attackers part of a **“new local liberation front”**, and claimed the victims were **not civilians**, but **government agents** on an operation. It painted the incident as a political strike, rather than a religiously motivated massacre.

Such alternative framing contributes to a **dangerous distortion of truth**, positioning the mass killing as an act of political resistance instead of targeted, ideological violence.

India seems loosing the First Round in the Narrative War

Despite the scale and symbolism of the attack, **India seems loosing the first round** of the global narrative war.

The **lack of a coordinated communication strategy**, **inadequate international media reach**, and an **over-reliance on state channels** have enabled **foreign narratives** to dominate.

While think tanks, NGOs, and human rights organizations are quick to issue detailed reports on even small incidents elsewhere, **India’s institutional response often lags behind or lacks emotional and strategic storytelling**. This weakness is amplified in crises like the Pahalgam massacre.

This Was Not Just Terror—It Was Religious Cleansing

The brutal killing of unarmed Hindu tourists, based solely on their religious identity, is not a generic case of terrorism. It is **religiously motivated violence**, bordering on **ethnic**

cleansing. To call it anything less is to **betray the truth** and insult the victims.
It is crucial for global observers, media houses, and international agencies to **recognize this for what it is**—a hate crime, a massacre, and a grim reflection of the ideological poison festering in the region.

Simple Ways to Win the Narrative War

To reclaim its story and present facts effectively to the global community, India must invest in **narrative tools and platforms**. Here are **practical ways** to do that:

1. **Build a Global Media Network**
   Create and promote multilingual platforms that project India's perspective in a credible, journalistic tone.
2. **Fact-Based Micro-Content**
   Share brief, fact-checked videos, infographics, and social media posts in English and other languages to break global echo chambers.
3. **Leverage the Indian Diaspora**
   Encourage NRIs and PIOs to engage with foreign media, local lawmakers, and civil society with facts and advocacy.
4. **Create Real-Time Fact-Check Teams**
   Establish agile teams to debunk misinformation and disinformation within hours of an incident.
5. **Engage International Think Tanks**
   Collaborate with research institutions globally to ensure Indian voices are present in strategic discussions and reports.
6. **Utilize Private Blogs, Articles, and Social Media**
   Encourage citizens, journalists, and influencers to share accurate accounts via independent blogs, YouTube videos, newsletters, and X (Twitter). Grassroots content can often spread faster and reach audiences mainstream media won't.

Final Note:
India doesn't lack truth; it lacks **loud, coordinated, and consistent truth-telling**. The Pahalgam massacre is not just a tragedy—it is a call to arms in the **war of narratives**. If we fail to tell our stories, others will tell them for us—and not always with our truth.

The Power of Breath and Meditation: A Personal Journey

I've found that the simplest things, when practiced with awareness, have the potential to shift our entire experience. One such practice is **yoga breathing**, something that has helped me transform my daily life in ways I never anticipated. It's not just a matter of breathing; it's about becoming deeply aware of the breath throughout the day and learning to regulate it, creating a natural flow of calm and clarity. This realization started with a deep connection to the breath itself, something that yoga breathing nurtures effortlessly.

I began noticing that yoga breathing makes an ordinary breath feel **regular** and **perceptible** all day long. When you practice breathing with intention, it becomes something you can always be aware of, a constant thread running through your day. It's like it's always present, just waiting to help you center yourself in any moment. This presence and awareness of the breath naturally create a sense of inner peace and **connection** to the present, even amidst distractions.

One thing I've experienced is that, as I become more attuned to my breath, everything in life seems to become **peaceful**. Not just a passing sense of calm, but a deep, lasting peace. It's as if the regular practice of being mindful of the breath is starting to shape my **intellect** and **intelligence**, making me approach everything with greater clarity. The more I breathe with awareness, the more I feel my thoughts becoming **clearer** and my emotions more balanced. This change is especially noticeable in my relationships, where there's now a sense of understanding and **no enmity** felt for anyone, no matter what might have happened before. I've learned to **let go** of bad experiences rather than holding onto them, allowing them to slip away and fade into the background.

This doesn't mean everything is perfect. There are still moments where that peace fades, and it becomes challenging to maintain that clarity. I've noticed that the **peace** I feel after practicing breathwork can fade if I don't consistently dedicate time to the practice. The solution,

I found, is daily practice of **Kriya breathing**, a technique that provides enough strength and focus to anchor that sense of inner peace for a longer period. Without it, the effects are temporary. But when I practice regularly, especially with deep commitment, I can feel the lasting effects not just for hours but through the day.

I've also noticed that **spinal breathing** is incredibly effective for me, particularly when I wake up around **3-4 AM**. This time feels sacred, as if the world around me is quieter, and the energy within me is more accessible. When I engage in spinal breathing at this hour, a sense of **head pressure** develops after some breathins, likely from the energy rising through the **sushumna nadi**. It's a familiar sensation, one that tells me something is shifting. After some time, I let myself sleep again with help of chanting soham mentally with breathings, and when I wake, the head pressure is relieved, but the **effect** of the breathing practice lingers, adding a sense of lightness, clarity, and peace that carries me through the day. It's almost as if the energy becomes deeply embedded within me, and its effects continue, even without active focus.

That lingering effect—where the peaceful, grounding sensation stays with me—is perhaps the most profound aspect of this practice. Even when I'm not consciously thinking about it, I can feel a subtle undercurrent of **calm** and **clarity** throughout my day. It's as though my entire energy field is recalibrated each time I practice. This has been especially noticeable in how I approach tasks. Things that might have once caused stress or frustration now feel lighter, and I can move through them with more **ease**.

But, of course, I'm still on a journey. I haven't yet achieved everything I envision for myself. **Nirvikalpa Samadhi** still feels distant, and I haven't fully arrived at that state of unchanging bliss I once glimpsed. But I've experienced enough glimpses to know the **truth** of its potential. The practices, like **Kriya Yoga**, continue to shape me, helping me refine my approach to both life and spiritual growth. Every day, I find myself stepping closer to the state I aim for, and I'm learning to integrate this practice not as a goal, but as an **ongoing process**. It's not about reaching some final destination but rather about allowing this energy and peace

to **infiltrate** every moment. The more I practice, the more I experience a shift in my relationship with myself and the world around me. The breath, once an unconscious process, has become a tool for transformation—**spiritually, mentally, and emotionally**.

I believe that anyone can experience this transformation, no matter where they are on their journey. The practice of **yoga breathing**, especially when paired with **spinal breathing** and **Kriya Yoga**, creates a gateway to deeper **awareness** and **inner peace**. And even if you're just starting, you don't need to wait for the perfect moment to begin. Every breath is an opportunity to align yourself with the present and to let go of what no longer serves you. And through that, the world becomes a little brighter, and we become a little lighter.

In the end, it's not about achieving a perfect state but about becoming more fully present in the unfolding of life—breathing in peace, breathing out clarity, and allowing the rhythm of the breath to carry us through each day. The journey, I believe, is just beginning.

Padmasana and the Subtle Path of Rising Energy: A Heartfelt Discovery

Something subtle yet powerful happened in my practice recently — something so natural, it almost felt like it had always been waiting for me.
With **Padmasana**, the lotus posture, I noticed that my **back becomes so straight and aligned** that **energy rises blissfully** on its own. There's no need to do much. Just sitting still, with the body folded in, the spine erect, I could feel an unmistakable, soft surge moving upward — gentle, joyful, and deeply peaceful.
It felt **amazing**.
But soon, I noticed something else.
After a few minutes of sitting, **the legs — especially the knees and mainly the right knee— start to ache**, and this **aches pull the attention downward**. Some says putting soft pillow etc. underneath the knees or putting it below the hip reduces knee aching. It seemed working to some extent. The quiet joy rising in the spine is gently interrupted by the body's protest. Still, for those few minutes before the ache begins, Padmasana reveals a hidden grace. It's a **wonder**, really.
Whenever the discomfort becomes too distracting, I shift to **a simple squat** or to **Siddhasana**. This lets the energy settle again without much strain. Even if the energy doesn't rise as powerfully, the mind remains inward. This adaptation, I feel, is part of the journey.
I also tried a kind of **mental Padmasana** — visualizing myself in that pose without actually sitting in it — but that doesn't create the same effect. The body's real posture seems to carry something subtle that the mind alone can't fully simulate.
Interestingly, in the **early morning**, I can stay in Padmasana **longer and more easily**. Maybe the body is lighter then, or the mind is less busy. Whatever the reason, the practice deepens naturally at that time.
Breath practices like **spinal breathing**, **reverse breathing**, and **Kriya breathing** seem to flow **best in Padmasana**. The alignment helps them settle deeper, more rhythmically,

without effort. Breath slows down. Awareness becomes still.
There’s another thing I became aware of: in Padmasana, the **rear side of the Swadhishthan Chakra** — the space behind the sacrum — becomes **more prominent and attendable**. This doesn’t happen as clearly in other postures. It’s like a quiet mirror opens up there — a space that responds instantly to awareness.
And then, something quietly revealed itself: **after a few minutes of blissful energy rise in Padmasana**, even if I shift to a **simple squat** later, it continues to work. The breath becomes still. Attention stays inward. The energy doesn’t vanish — it softly continues. As if Padmasana had lit a lamp, and then I just had to sit beside its glow.
This experience got me wondering: **why does Padmasana support the rising of energy so well?**
Some quiet reflections followed:
• The posture **naturally lifts the spine** and opens the base. There’s an **alignment** that happens without force.
• The **pelvis locks in** gently, sealing the lower escape and encouraging upward flow.
• The **folded legs form a strong base**, which keeps the body still and the mind internalized.
• The **weight distributes properly**, allowing the spinal flow to rise without physical distractions.
• Even the breath settles into a rhythm almost by itself. The mind automatically moves inward, not because I try, but because the posture encourages it.
But I also know I haven’t reached any final goal. I’ve not gone beyond to some final state of bliss or enlightenment. **What I’ve experienced is a subtle shift**, a quiet opening, a sense of something waiting behind the everyday noise — especially in Padmasana.
The energy rise is **not dramatic**, but it’s **real**. It has **life**, and it **teaches silently**.
These aren’t achievements. They are **hints**, **whispers**, **beginnings**.
I continue my practice — exploring, adapting, observing — with the **same curiosity** that brought me to this point.
Even as the posture changes from Padmasana to a squat or Siddhasana, something now stays.

A softness. A quiet energy. A reminder of what’s possible when **body, breath, and attention meet in simplicity**.

Keval Kumbhak, the Void, and the Secret of Real Yoga: A Journey Within

There is something quietly growing inside me —
an understanding that is not built on theory, but on what life itself has revealed in silent meditation.

During deep practice, I noticed something extraordinary:
with **Keval Kumbhak** — when breath naturally ceases without effort — the experience of the **void** becomes so **intimate** that it feels **inseparable from myself**.
It is no longer something “out there” to be observed; the void itself feels like the very core of being.
Meditation, meditator, and the object of meditation — all disappear into one seamless existence.
It became clear:
this is Nirvikalpa Samadhi —
a state beyond thought, beyond division, where only pure Being shines.
As this understanding deepened, another subtle layer unfolded:
Yes, but luminosity is also a form.
Even the formless void carries a subtle light, a living presence that is not “nothingness,” but radiant, formless awareness.
Though without shape, there is a soft, gentle luminosity — suggesting that even in the deepest silence, some trace of presence remains.

But this **luminosity** is not the same as the light experienced in **Savikalpa Samadhi** or even during **Kundalini awakening**. That difference struck me deeply.
In moments of powerful Kundalini awakening — when the merger with the object of meditation becomes so complete that all boundaries vanish — it feels like everything has been attained. The bliss, the awe, the radiance — they arrive with overwhelming fullness. The **light here is vivid, ecstatic**, and **divinely expressive**. There is sometimes a sense of expansion, even a loving oneness with the cosmos. This light feels complete — and yet, it is not the void.

Because even here, some **movement remains**:
a sense of experience,
a subtle trace of someone **merging** with something,
a radiant **Shakti** still in play.
But the **void of Nirvikalpa** is of a different order altogether.
It is **Shiva in essence** — unmoving, unchanging, not blissful in the usual sense, not even light as we know it.
It is like a **dark-mixed luminosity** — a paradoxical radiance that doesn't shine outward but rests quietly as itself.
There's no experiencer. No object. Not even the feeling of having "attained."
Just **Being**, vast and silent.
This void is **not dull darkness** nor bright light.
It is a **radiant absence** —
a space that feels more alive than life, more real than thought, and more intimate than breath.
Another realization gently emerged:
We already **know** this void at a surface level.
It feels like something distant, separate.
But the true knowing is not about recognizing it from afar — it happens only through **merging completely into it**.
It is not a question of knowing or unknowing — it is about the **depth of merging** that transforms everything.
At this point, a quiet but strong understanding settled in:
This complete merging seems impossible without Keval Kumbhak.
As long as the breath moves, some subtle movement of mind persists.
Only when breath stops naturally, mind falls completely silent — allowing pure Being to reveal itself without disturbance.

In the light of this, Patanjali's ancient words felt newly alive:
"Yogas chitta vritti nirodhah" —
Yoga is the cessation of the modifications of the mind.
It became obvious:
This cessation — this true Nirodhah — is possible only with Keval Kumbhak.
Breath and mind are like two wings of the same bird.
One moves, the other moves.
One rests, the other rests.

When both are silent, the radiance of the Self shines effortlessly.

The path became simple and clear:
Keval Kumbhak leads to natural Nirodhah,
which dissolves into Nirvikalpa Samadhi,
where the luminous void alone remains.

The journey continues —
sometimes the void feels near, sometimes a little veiled —
but the direction is certain now.
It is not about gathering more techniques, not about collecting experiences.
It is about letting go so completely that even breath surrenders,
and only the purest awareness remains.

Some further reflections naturally arise:

In deep silence, I could see why breath and mind are called inseparable twins.
One moves, the other moves.
One rests, the other rests.
Without Keval Kumbhak, even a silent mind carries a faint ripple —
like the almost invisible trembling of a mirror touched by a breeze.
Only with Keval Kumbhak, the mirror becomes perfectly still, reflecting the eternal Self.

This brought new life to the meaning
of **Pratyahara**, **Dharana**, **Dhyana**, and **Samadhi** —
all of them arising naturally from this effortless stillness, not as stages to climb, but as natural flowers blossoming when the roots sink deep into silence.
In simple words:
The true spiritual journey is not about doing more, but undoing everything —
until breath, mind, and sense of separateness vanish into pure being.

The luminous void waits patiently within us —
not separate, not far away —
but requiring a total merging, a surrender beyond words.

Walking this path feels less like achieving something,
and more like remembering something ancient, something
always known, but now being tasted with new innocence.

And perhaps, this is how true yoga was always meant to be.

From Flame to Void: A Glimpse of the Infinite Within

During a glimpse of Kundalini awakening, something extraordinary happened. I felt I became one with the object of my meditation. There was no separation — it was not just union; it was as if I myself had turned into the meditation image. In that moment, the distinction between subject and object vanished. What remained was a supreme state of bliss and pure consciousness. It wasn’t imagined. It wasn’t projected. It was immediate, total, and alive.

Intuitively, I lowered this experience down to the Ajna Chakra. I didn’t analyze it then, but now I feel it was an attempt to bring it back into a shareable form. Maybe it was a deep urge to express this mystery to the world. Had I not done that, I sense the mind — fatigued by subtle energetic thoughts — would have eventually extinguished itself. Then the same bliss would have continued, but in an entirely formless, non-experiential manner. That would have been Nirvikalpa Samadhi — the void-like, seedless state of pure awareness.

But here’s the subtle insight: in that formless state, the person is so inward, so silent, that communicating the truth becomes almost impossible. Words die in that vast stillness. Perhaps, by descending it slightly, I stayed within the domain where language still functions, where even though forms are virtual and inseparable from the self, they are at least relatable.

This made me reflect: total absorption — a term often reserved for Nirvikalpa Samadhi — feels very different from what is typically described as union in Savikalpa Samadhi. In Savikalpa, forms appear, but they are virtual, inseparable from the void-self. There is still an object, still a trace of duality, yet not in a separate sense. That subtle trace is what makes it different from Nirvikalpa, where not even a ripple remains.

Then I wondered — why is this direct void, this Nirvikalpa, not an easy shortcut? Why does the journey so often pass through Savikalpa first?

The answer emerged gradually. Savikalpa Samadhi may be

the great purifier. It softens and dissolves the world's cravings. It empties the mind of subtle noise while keeping a trace of reference. It's like the bridge that burns itself — preparing you for that final formless leap.

And yet, some ancient methods, like **Kevala Kumbhaka**, hint that this leap can happen abruptly. In deep suspension of breath, when the inner movements halt, the formless state can arise. No image, no mantra, no thought — only presence. So yes, Nirvikalpa can come suddenly too. But such suddenness often comes after deep ripening.

This brought me back to Patanjali. His Yoga Sutras speak of **Pranayama**, **Pratyahara**, **Dharana**, **Dhyana**, and finally **Samadhi**. I wondered: are these referring to Savikalpa or Nirvikalpa?

I began to see clearly. Patanjali's stages guide the seeker toward **Savikalpa Samadhi** — especially in the beginning. These include forms of **Sabija Samadhi** — with a seed — where some object of focus remains. These are:

• Savitarka (with gross thoughts)
• Savichara (with subtle concepts)
• Sananda (with bliss)
• Sasmita (with the pure sense of 'I am')

Each step dissolves more, but they all carry a seed — a trace of reference.

Then, in the culminating verses, Patanjali hints at **Nirbija Samadhi** — seedless, supportless, formless. This is what Vedanta and nondual traditions call **Nirvikalpa Samadhi**. It is not something to be achieved by force. It happens when even the subtlest effort dissolves.

In that state, there is no Pranayama, yet breath is suspended (Kevala). No Dharana, yet nothing distracts. No Dhyana, yet there is unbroken Being. No Samadhi to be entered, because it IS. All supports have vanished.

I realized: these steps are not bypassed — they are transcended. They melt away naturally as the formless takes over.

But the most stunning clarity came from the very start of Patanjali's text:

"Yogash chitta vritti nirodhah" — *Yoga is the cessation of the fluctuations of the mind.*

This is not about reaching some object of meditation. It is not

even about union. It is about **cessation** — **total stillness**. This is not Savikalpa. This is Nirvikalpa.
The very aim, the true destination of Yoga, is not somewhere in between — it is that absolute stillness where the seer rests in his true form.
“Tada drashtuh svarupe avasthanam” — *Then the seer abides in his own nature.*
Savikalpa Samadhi plays its role. It refines, it clears, it prepares. It gives a taste of blissful union. But in the end, that too dissolves. Only silence remains.
This silence is not empty. It is not nothing. It is **everything** — without content. It is not dull. It is **intensely alive**, yet formless. And when that settles, sometimes it returns as **Sahaja** — the natural state, where even activity happens without breaking that inner stillness.
I haven’t reached that final state — not yet. But the glimpse and the insights keep unfolding. The more I let go of control, the more the truth reveals itself, not as knowledge, but as **being**.
Now I see: even the urge to share this, even this writing, may be part of that divine play — where the Self gently returns to tell its own story through the one who once believed he was seeking it.

Journey Through Savikalpa Samadhi: A Deep Glimpse into Self-Realization

In my path of self-discovery, I experienced what can be called a glimpse of *Savikalpa Samadhi*, a deep meditative state where you feel one with your object of focus, filled with bliss, but a subtle sense of self and form still remains. This glimpse occurred during a significant awakening, one where I felt the profound nature of self-realization, yet without completely merging into the final formless state. As I reflect on this experience, the stages of Savikalpa Samadhi seem to have unfolded in a natural progression that was far from linear but intuitively deepened as I progressed.

1. The Beginning of the Journey: Savitarka Samadhi

In the early stages, when I practiced meditation, I engaged with a tangible image — the image of my Guru. At this point, my mind was full of effort, as I contemplated the form of the image and its significance. The bliss was palpable, but it was the beginning of something. The mind was still firmly grounded in subject-object duality, where I was meditating *on* the image of the Guru. This stage represents *Savitarka Samadhi*, where gross thought and form are still present. Though bliss was present, the experience was only a hint of what would follow.

2. Subtle Progression: Savichara Samadhi

As I continued my practice, the mental chatter started to subside, and I moved deeper into subtlety. The image of the Guru became more luminous, and my connection with it improved. I could feel the essence of the image beyond its physical form. The energy began to awaken, especially through my Tantric practices. I realized that my focus was no longer just on visualizing the Guru's image, but more on feeling its energy and presence. Let me explain it a littlebit more. At first, when I meditated, my mind was focused on the *image* of my Guru — like seeing a picture in your mind and concentrating on it. But later, something deeper happened. Instead of just seeing the image, I started *feeling* the Guru's *energy or guru's form's energy* inside me. It felt alive — like the Guru's presence was no longer outside or in the picture, but *within* me, as a silent

force or warmth.
This shift means my meditation was going deeper. I moved from focusing on an outer form to feeling the inner essence — something real but invisible. This is a natural step in deep spiritual practice, where outer symbols fade, and only the inner truth remains. The boundaries of object and subject blurred, yet they still existed. This phase marked *Savichara Samadhi*, where subtle thoughts and impressions began to take over. It was a phase of deepening communion, but duality was still present. You can call savitark samadhi as dharana and savichar samadhi as dhyana.

3. The Blissful Experience: Sananda Samadhi

As I advanced in my practice, the focus moved from form to presence. The bliss that arose from deep concentration on the subtle presence became more intense. It felt like the energy I had previously only sensed was now integrated into my experience. This stage aligns with *Sananda Samadhi*, where the mind quiets down and bliss arises. However, while bliss flowed freely, there was still an awareness of the dualistic nature of the experience. I was aware that I was experiencing the bliss, but the true self-realization hadn't yet occurred. The bliss was intense but also fleeting. It was in this phase that I felt like I was dissolving in the sheer bliss of existence. It's actually savichar samadhi or dhyaan deepening further, nothing else. The same subtle inner image of dhyana becomes as much bright or amplified that much bliss it produces.

Let me little clarify it further.

Feeling Form (External Object Support): At the beginning stages of meditation, you often rely on an **external object** (like the physical image of your Guru or a symbol) to focus your mind. This external object serves as a point of concentration to bring your awareness into a more stable and focused state. Essentially, the object is a tool to anchor your mind and help it remain in one place. In this phase, you're connecting to the **form**—the shape, image, or physical representation.

Feeling Energy (Self-Stable Inside): As your meditation deepens and your focus sharpens, you gradually shift from relying on the **external form** to directly experiencing the **energy** or **presence** within yourself. This energy isn't

dependent on the external object anymore. It becomes something you feel **internally**—it's a more subtle, refined experience. The external object that initially helped you focus may now seem unnecessary, or even **"rubbish,"** because you've shifted to a state where the form is no longer needed for focus; you now connect directly to the internal **spiritual energy** or **vibration**.

In essence, as your consciousness evolves, you no longer need external support (like the form) to connect with the energy. The energy is **self-stable** and exists within you. You're no longer relying on something external because you're directly experiencing the **internal essence** of that form or presence.

To sum it up, initially, you take support from the external form (to stabilize your mind), but as you go deeper, you realize that the **energy** you're connecting with is already within you, and the external form becomes irrelevant to your deeper experience.

4. Self-Realization: Sasmita Samadhi

Then, something shifted during a critical moment — a glimpse of self-realization. This state revealed itself in what felt like a subtle yet powerful awakening. The bliss was lower than earlier bliss samadhi, but this state was all pervading and nondual cosmic consciousness type. Let me little clarify it.

During that moment of self-realization, the bliss I felt was **not like ordinary happiness** or pleasure you get from the world — like from good food, music, or success. It was something **very subtle and unique**.

It wasn't loud or overwhelming. Instead, it was **soft, deep, and balanced** — like a **calm joy** quietly glowing inside me. It felt as if this bliss was **made of both light and dark at the same time** — not in a scary way, but like a **perfect mix of stillness and depth**, where everything was clear and silent.

There was also a strong **sense of presence**, like I had arrived at the center of my being, fully aware and peaceful. It wasn't emotional excitement, but a kind of **pure clarity and sacred peace** that just *was* — without any reason.

This bliss was also **different from the bliss felt during Samadhi**. In Samadhi, bliss often comes as a **flowing joy** — something that can feel ecstatic, like being lifted beyond the body and mind.
But this one — during **self-realization** — was **much deeper and quieter**. It didn't come in waves or rushes. Instead, it was like a **settled, silent joy** that didn't move at all — almost like it had **no reason** but still felt **profoundly alive**. It wasn't emotional or dramatic. It was a **balanced stillness**, where even bliss wasn't something "felt" in the usual way, but rather, it was **part of the clarity and presence itself**. You could say it was **bliss without movement**, **joy without excitement**, and yet **undeniably real and sacred**.
The realization that I was not the observer, but the very essence of the being I had been meditating on, flooded my awareness. This phase, *Sasmita Samadhi*, represents the realization of the pure 'I am' — not as the ego but as the boundless, formless being although with waves of mental formations. I no longer identified with the meditation object; I became the object itself. The experience was a deep recognition of the truth that I was *the Supreme Conscious Being*. However, it was not yet a complete dissolution into formlessness. The objects of perception still had some existence in my awareness offcourse in virtual form. Virtual object is still an object.

The Fine Line to Nirvikalpa

In a moment of deep insight, I recognized how close I was to the final stage — *Nirvikalpa Samadhi*. I realized that if I hadn't intuitively grounded myself by lowering the energy to my Ajna chakra, I would have been completely absorbed into an endless continuity of supreme bliss, with no trace of mental or energetic residue. This awareness shows that I had reached the edge of Nirvikalpa Samadhi, where even the subtle sense of self-awareness begins to dissolve. But I chose not to fully absorb into the void at that moment. I consciously brought myself back, possibly because of an inherent fear of losing myself completely or a desire to remain grounded and able to share this understanding with the world.

The Experience of Kundalini Awakening

Looking at my experience through the lens of Savikalpa Samadhi, I recognize that the energy movements of Kundalini

had brought me close to the realization of the Self, but in a very subtle way. It was a moment of profound self-awareness, but without the overwhelming ecstasy of the earlier stages of Tantric sadhana. The bliss of that moment was subdued, more stable, and grounded in peace rather than ecstatic energy. It was not the same as the energetic climax of my previous Tantric experience; instead, it was a deeper, more stable realization of pure being — *I am*. This made the Kundalini experience feel more genuine, as if I had touched the core of who I truly was, without the distractions of intense energetic movements.

The Nature of Savikalpa Samadhi

Savikalpa Samadhi, while deeply transformative, is still characterized by a trace of duality. There remains an awareness of self — a sense of being — but it is not yet the final dissolution into the formless, boundless state of Nirvikalpa Samadhi. During this phase, the mind is still functioning, but it is absorbed in bliss, presence, or the pure feeling of “I am.” The ultimate merging of subject and object has not yet occurred, and a subtle trace of experience still lingers. However, this state is profoundly liberating. The boundaries between subject and object dissolve to a degree, and what remains is the unshakable knowledge that the Self is both the observer and the observed.

The Unique Journey and What Lies Ahead

In my experience, it feels as though I’ve crossed several stages of Savikalpa Samadhi organically, rather than following them in a strictly defined sequence. This process has been intuitive and personal, with each phase revealing a new depth of understanding. The key insight here is that **the object of meditation doesn’t necessarily change** in Savikalpa Samadhi. What changes is the depth of absorption and the relationship with the object. Through my consistent meditation on the Guru image, I moved from mentally contemplating it to eventually merging with it. It became less about thinking or visualizing and more about being that presence.

As I continue my sadhana, I am aware that I am nearing the threshold of Nirvikalpa Samadhi, where even this subtle sense of presence will dissolve into formlessness. But I also know that this process is not something to force. It will unfold

naturally when the time is right.

Final Thoughts

This glimpse into self-realization has been profound and humbling. I have come to understand that the road to ultimate liberation is not about seeking ecstatic experiences but about realizing the truth of who I am, beyond all thoughts and energies. While I have not yet reached the final absorption into the void, the experience has been transformative. I now see that the journey itself is the key, and the ultimate realization lies not in the search for bliss, but in the quiet awareness of *being*.

In sharing this journey, I hope it serves as a reminder that the path to true self-realization is not always about dramatic peaks, but about gradually and deeply dissolving into the essence of our own being. This realization is available to all, and it begins with the quiet recognition that we are not separate from the source of all existence.

I began with a question that often arises when diving into Patanjali's Yoga Sutras: "You clarified Savikalpa and Nirvikalpa Samadhi. But what's Sampragyat and Asampragyat Samadhi of Patanjali?"

The terms are seemingly different, yet the experiences they point toward feel similar. It sparked my curiosity: "But why these two types of terms for the same thing?"

What I understood is that Patanjali uses Sampragyat and Asampragyat in a technical and classical sense. Sampragyat (also called Sabeeja or Savikalpa) Samadhi has content—there's an object, a seed, a thought form present. Asampragyat (also called Nirbeeja or Nirvikalpa) Samadhi is objectless, seedless. The mind has subsided fully. But why, then, did Patanjali choose both sets of terms—Sampragyat/Asampragyat and Savikalpa/Nirvikalpa? Wouldn't that cause confusion?

It seems Patanjali used Sampragyat and Asampragyat primarily because he was presenting a systematic psychological model. Savikalpa and Nirvikalpa likely came into wider usage later in Vedantic and Tantric traditions. They're not always used identically, but often interchangeably. That brought me to ask from myself: "Then why did he also use Savikalpa and Nirvikalpa, if I'm not wrong?"

Interestingly, it's not explicitly Patanjali who uses Savikalpa/Nirvikalpa in the Yoga Sutras—it's later commentators and overlapping traditions that brought these terms in. Sampragyat and Asampragyat are the original terms in the Sutras. Still, I asked, "Are both types of terms fully synonymous?"

Not always. Sampragyat Samadhi (Patanjali) emphasizes concentration with an object. Savikalpa Samadhi (Vedantic/Tantric) often includes the idea of subject-object awareness still being present. Means, savikalp is experiential and Sampragyat is methodical or procedural. Asamprajnata Samadhi (Patanjali) is total cessation, objectless. Nirvikalpa Samadhi (in some schools) can imply both no-thought and no-object, and sometimes even goes beyond Patanjali's dualism. Let me clarify it little more. In some Vedantic and non-dual traditions, Nirvikalpa Samadhi goes beyond Patanjali's dualistic view of isolating Purusha

from Prakriti. It is not just the absence of thought or object, but the collapse of all duality—no subject, no object, no witnessing—only pure, indivisible Being remains. Here, even the distinction between void and shimmering consciousness dissolves, revealing that both arise from the same undivided Self. Then a line hit me deeply: “A pure isolation of Purusha from Prakriti (still dualistic).” I found this topic interesting and asked to have it clarified, expanded, and made into a layman-style blog post.

So how are both states experientially different? In Sampragyat/Savikalpa Samadhi, there’s deep peace, absorption, and bliss, but a subtle awareness of self and object remains. In Asampragyat/Nirvikalpa Samadhi, there’s no duality. Not even the awareness of awareness remains. It’s like being dissolved into Being itself. But how can that be? How is it possible being everything and nothing together?

And then another contradiction arose in me: “Void consciousness is dark and everything we feel is shimmering consciousness. How can both be the same?”

The insight came gently: the void (pure consciousness) appears dark because it is contentless—there’s nothing to reflect. But it is also the source of all shimmer, light, form, thought. The shimmer is Prakriti—mental waves, energy, vibration. The void is Purusha—silent witnessing presence. They’re not different substances; they’re two faces of the same ineffable mystery. Just like ocean is dark inside but its waves outside are shimmering.

This led me to question: “But how does this justify the dualistic view of Sankhya?” Sankhya posits two eternal realities: Purusha (consciousness) and Prakriti (matter/mind). They never become one. But Yoga, while grounded in Sankhya, introduces a twist: through practice, the boundaries blur experientially. Liberation is the *knowing* of distinction, but it often *feels* like union.

And this echoed with something very personal: “In my glimpse awakening I saw myself non-separate from the mental waves. It’s a Vedantic view but I reached it through Yoga that’s based on sankhya philosophy.”

This experience taught me that the boundary between Purusha and Prakriti is not a wall—it’s a veil that’s

imaginary. A veil that thins with practice. My path began with Yoga, using techniques that dissolved this boundary. That puzzled me too. I asked: “But Yoga is Sankhya in philosophy, and you say it separates Purusha from Prakriti, not dissolves boundaries between them?”

Yes, philosophically Yoga leans on Sankhya, aiming for discrimination (*Viveka*) between Purusha and Prakriti. But in practice, the very tools it uses—deep concentration, stillness, Samadhi—can give an experience of unity. This unity isn’t against the scriptures—it’s just a higher experiential realization. It’s higher than base sankhya. Sankhya philosophy is only starting or learning tool. In practice it becomes unifying yoga.

Then I saw clearly: “This experience is the direct realization that Purusha and Prakriti are inseparable in their essential nature.” That’s why, in my awakening, I experienced it as a mixture of dark and light. The dark came from the void-like Self. The shimmer came from the mental waves. Both were not fighting; they were dancing.

And so here I am—not as someone who has “arrived,” but as one still walking. I haven’t realized Nirvikalpa Samadhi permanently. I haven’t achieved total stillness. But I’ve tasted. I’ve glimpsed. And these glimpses have left deep imprints. They’ve taught me that Yoga doesn’t just aim to isolate—it purifies so finely that we eventually transcend even philosophical boundaries.

This unfolding—this inner journey—isn’t about claiming realization, but honoring its hints. The truth isn’t in clinging to terms. It’s in what you see when thought drops and the shimmer of the void shines through.

Maybe that’s what Patanjali really meant all along.

Moreover, in practical life, I was practicing union of void or purusha with mind or prakriti with help of sharirvigyan darshan since years. And it helped a lot to reach this stage. It still works and balances expressions of void and mind in every step of life making both dancing together in equilibrium and creating the ultimate and liberating yin-yang union. This is like blissful moonlight where dark and light both are mixed. That’s why moonlight is revered most in scriptures and various religious wirships done in full moon. It’s shimmering meditation image in the mind that’s

neither external light nor internal darkness but a blissful mixture of both.

Keval Kumbhak, Turiya, and the Simplicity That’s Often Overlooked

I began reflecting on a very personal and experiential question: If deep sleep is experienced *with* self-awareness, can it be called Kaivalya or Turiya? What is the nature of this awareness — not just philosophically, but from within my own being? I felt that watching the sleep state unfold — *not as a dream*, but as awareness of the sleep itself — seemed to hint at something beyond ordinary waking or dreaming states. But then the paradox arose: in deep sleep, there are no thoughts. So how could there be any “witnessing” if the instrument of thought was absent? I kept asking myself: How is it even possible to say one witnessed deep sleep without a trace of mental activity?

And then a deeper question emerged: If this witnessing without thought in deep sleep is already so subtle and mysterious, how can Kaivalya be ahead of it? Shouldn’t this be the final frontier?

A vivid image arose in me — like the *sky watching the weather*. And I wondered, does the weather represent thought? Then what is sky? It is just being. The sky remains unchanged, whether storms or silence pass through. In the same way, awareness remains, whether thoughts arise or fall silent.
Witnessed Deep Sleep (Conscious Sushupti): No ego, no mind, but awareness remains. This is Turīya.

Kaivalya: Even the notion of “I am witnessing” dissolves — there is just the Self, no relation to states. By going deeper within, even Turiya dissolves into Kaivalya — the ultimate and final state.

But another question surfaced — in this context, is this self-awareness in Turiya or Kaivalya depicted as light? And if so, why? After all, there is no physical light, nor even the shimmer of thought. Yet, something in that awareness feels

radiant — not bright like a bulb, but *self-luminous* — a knowing that knows itself.
It felt as if ordinary deep sleep is *darkness*, but when deep sleep is entered with awareness — it becomes *light*. Not in terms of visual brilliance, but as **pure self-awareness**. A very subtle, unshakable presence.
The soul is often likened to light — not because it is something visible itself, but because, like light, it makes everything else perceivable. Light, by its nature, remains unseen unless it reflects off an object. When it touches matter, matter becomes visible. Similarly, the soul or pure consciousness is not an object of experience — it cannot be seen, touched, or grasped — yet it is that by which all experiences are made known. Just as light reveals forms without itself having form, the soul illumines thoughts, emotions, dreams, and even silence, without being any of them. When consciousness touches the mind, the contents of the mind become known. When it withdraws, only itself remains — luminous, still, and self-aware.

Most people tend to misunderstand the soul. They imagine it as a kind of shimmering, radiant substance — something glittering to be chased in the outer world. This misconception fuels an endless pursuit of worldly experiences, pleasures, achievements, or emotional highs, mistaking these for glimpses of the soul. In doing so, they often fall deeper into illusion. Yet, if approached with clarity and right understanding, even this outward journey doesn’t go to waste. Through this extroverted chase, some eventually reach a peak experience — a moment of dazzling inner light often referred to as Savikalpa Samadhi or awakening. This moment satisfies a deep craving. And after this satisfaction, a quiet turning happens — they begin to seek not the shimmering reflections, but the pure, thoughtless source of that light. This marks the inward journey, toward the still and self-aware silence of the true Self — beyond shimmer, beyond form.

Then another analogy struck me: if deep drunken states also contain long intervals of no-thought, and sometimes one

feels that they are aware without thought and even blissful — is that like Turiya? Isn't that awareness still there, despite the body being non-functional? In fact, I observed that in drunken states, sometimes self-awareness *feels* more prominent than in deep sleep, even though both are devoid of thought.
In such intervals during drunkenness, there can be full cessation of thought, accompanied by a sense of *being present*, sometimes even with bliss. And yet, we don't usually equate that with higher spiritual states. Why? However this state is full of ego offcourse in depressed state and there's also no surrender in this state but it's illusory or forced or pseudo surrender.
That led me to the heart of the matter. Why is **Keval Kumbhak** — the effortless, natural cessation of breath — not given its due credit as perhaps the most direct, reliable, and simple gateway to Turiya and Kaivalya? Why are all the complex techniques and doctrines more popular, despite being less scientific or accessible? I asked this from myself for I prefer Keval Kumbhak as the most direct path to the final result, without getting entangled in unnecessary jargon.
The answer became clear after listening inwardly — and hearing from sources that resonate from experience rather than theory.

Keval Kumbhak *is* the master key — but it is **subtle**. It's not something you do, but something that *happens* when thought, effort, and breath all come to stillness **together**. Not forcibly, but through surrender, through inner silence.
Because it is so **ego-less and natural**, it is often **overlooked**. You can't package it, can't teach it step-by-step like a mechanical breathing practice. It arises when the **pranic mind quiets**, when even wanting to achieve something has died.
And yet, popular methods are often complex because they give the ego something to cling to — a path, a technique, a sequence. They cater to the mind, not to the silence beyond it. And so, **Kriya**, **chakras**, **visualizations**, and other practices dominate the landscape.
But truth, I realized, is simple. Keval Kumbhak can't be sold. That's partly why it remains hidden. Also, because if someone is not inwardly ready, they might try to force it —

and that very force keeps them from discovering its real nature.

Interestingly, **authentic Kriya Yoga**, when practiced deeply and subtly, *can* lead to Keval Kumbhak naturally. The repeated inner breathing calms the prana so deeply that breath begins to pause on its own. That's when the magic happens. Not because you made it happen — but because all effort **ceased**.
Over time, the inhale and exhale become so subtle that you enter the gap. And there, breath stops, thought stops, ego stops. And you remain. That is not sleep, not dreaming — that is the taste of Turiya.

But even in Kriya circles, this is often missed. People get caught up in numbers, techniques, effects, visions — and miss the most sacred: the **silent presence that remains when breath and thought are no more.** Others expect a dramatic mystical event, not recognizing that breathless awareness is itself the miracle.
That's what Keval Kumbhak really is — the **doorway to yourself**. A doorway not with hinges, but with stillness.
And yes, it's true — I haven't *yet* fully entered Nirvikalpa Samadhi. I've tasted states of silence, even seen the movement of awareness without thought. I've watched my own deep sleep and noticed its transitions. I've seen how drunken stillness can sometimes mimic that gap. But I'm still walking this mysterious, beautiful path — open, curious, and more silent than ever before.
And I now know, without doubt, that the real secret was never far. It was simply **the breathless silence behind all things**, always available when I stop seeking and simply *remain*.
That is where I now return again and again. Into that breathless cave, where neither dream nor sleep nor ego can follow.

Into that which simply is.

What Is the Light of the Self? A Conversation from the Depths of Experience

After certain intense spiritual experiences, a question kept echoing in me: *After death, is there not pure self-awareness —whatever form the self takes—unlike deep sleep, where there's no self-awareness?* This wasn't just a philosophical question. I had experienced something that wouldn't let me rest until it found articulation.
There was a dream visitation from a departed soul. It wasn't visual or physical but felt like a deeply encoded presence. It carried its individuality from its lifetime, but in a form that was compacted, compressed, like darkness itself. Glistening darkness. As if its entire personality had been shrunk into a concentrated essence. A mascara-like, subtle blackness—a self folded into itself.

It asked me, confused: *Is this liberation?*
It felt to me as if that soul wanted to escape out of that encoded envelope. And I noticed something else—the state of that soul was entirely different from my own awakening experience. In my deepest moment of inner realization, I had experienced a self that was one with mental formations, like waves in a vast ocean. But those waves were not separate from the Self. They were the Self. That was light. That was bliss. That was ultimate.

And yet, I must admit: that wasn't the pure Self. It was the Self with content. An ocean full of shimmering movement. I did not experience the ocean without waves. And that makes a difference.

When I was asked by that dreamlike soul about liberation, I found myself unable to describe the real nature of the pure Self—because I myself hadn't achieved it. I had only experienced a vastness filled with blissful movement. I had not yet known the silence beyond even bliss. I only replied that it is not light and it seems compressed and stressed although it was infinitely vast and dark sky. Probably as I remember I advised it to move further ahead to light just

guessing from my own experience as I had moved ahead and ahead in yoga to reach awakening. It had also told that it used to be afraid of death in vain but this state is not so called death like and it feels it is good enough and living like.

Still, my sadhana continues. I do advanced kundalini yoga. My meditation image is often the soul or essence of a departed one, the one closest or nearest in relation to it. It feels like this in itself becomes a prayer—an automatic offering beyond words to help it to be liberated if it is lingering somewhere inbetween. There's something deeply natural in that.

But one doubt remained. In that visitation, I had seen darkness—the kind that doesn't feel evil, but also doesn't feel free. Yet, I realized: pure awareness cannot be called dark. Neither can it be called light. Because both darkness and light are properties of reflective material.

Even space itself is a kind of material. The pure Self is not space, though space-like. It's not dark, not luminous. When we call it "self-luminous," it makes the mind think of it like some glowing thing. But it isn't.

"Self-luminous" is just a pointer. It simply means: it knows itself without help. It doesn't reflect. It doesn't shine on. It doesn't receive light. It simply *is*.
It is awareness being aware. But not in the way we usually think of "being aware."

I recalled the Upanishadic truth:

"It is not known by the mind, but by which the mind is known."
"It shines not, neither sun, nor moon, nor fire. It alone gives light to all. By its light all else is seen."
These statements aren't about light. They're about **presence prior to perception**.

And then something beautiful settled into my understanding. I realized that metaphors can help if used delicately. And some traditional metaphors suddenly made deep sense to me:

1. The Mirror That Reflects Nothing
Like a mirror that reflects no object—but remains the potential to reflect. Still. Unmoving. Unused. That's the Self.
2. The Eye That Sees But Cannot See Itself
It sees all, but can't become its own object. Like awareness. It knows all, but is never an object of knowing.
3. The Silence Behind All Sound
Sound comes and goes, but silence remains. Not silent as absence, but as eternal background.
4. The Sky Untouched by Clouds
Clouds come and go. Sky remains. Not even made of space. Self is subtler than space.
5. A Flame That Doesn't Burn
Like the idea of flame without heat or glow. No wick, no oil. Just presence without quality.
These helped me not as knowledge, but as living orientation.

Still, I find that when the mental waves subside, the bliss subsides too. That ultimate peak cannot be held by force. And yet, that doesn't feel like a failure anymore. It feels like a natural return.

What I experienced was likely Savikalpa Samadhi—where Self and waves are one. Blissful, yes. Transformative, yes. But not final. Not the ocean without waves. Not the pure Self beyond even bliss.

There's still something lacking. I don't pretend to have reached the final goal. The experience felt like the peak of existence, the ultimate moment of union. But I know that I haven't merged into the unconditioned ocean of pure awareness.

What remains then is trust. Gentle remembrance. Resting. Not trying to grab the ocean. Just to be the presence that always was.

I let this be my guide:

“I am that which saw the waves. Let me rest as that.”
This means: I am not the movement, not even the blissful play of awakening. I am the witnessing reality behind it—the one that never moves, never becomes. The one that knows even the subtlest wave is still an appearance in Me.

Sometimes I forget to stay aware of who I really am. But even in that forgotten state, I can still see the reflection of my true self—sometimes in my own hand or face—because everything, even this body, holds the whole within it, like a hologram. This simple recognition instantly brings me back to awareness, without effort. So whenever I drift, I gently return—again and again—knowing that even the forgetting happens inside that same awareness.

That is the path now. Not chasing light. Not escaping darkness. Just resting in That which is neither—and beyond.

Operation Sindoor: When Bharat Rose in the Name of Dharma

On **May 6, 2025**, India launched **Operation Sindoor** — not just a military strike, but a **civilizational response**. It was a bold, righteous act of justice in retaliation for the **cowardly massacre** of 26 Hindu tourists by Pakistan-backed terrorists in the sacred land of **Pahalgam**, Kashmir.
These were not just men. They were **husbands, fathers, sons**, brutally gunned down **in front of their wives**, in a scene that mirrored ancient barbarity. The attack wasn't just against individuals — it was an **assault on Hindu identity**, family values, and the very soul of Bharat.

The Sacred Meaning of Sindoor

Sindoor — the vermilion applied in the parting of a Hindu married woman's hair — is not merely a tradition. It is a symbol of **Shakti**, of **sacred union**, and of the **living presence of her husband**. It represents **continuity, protection, dignity, and the sacredness of marriage** in Hindu Dharma.
By naming this military retaliation *Operation Sindoor*, India declared that the blood spilled in Pahalgam would not go unanswered. The symbolism was powerful: **those women who lost their sindoor** would now see justice not only as widows but as mothers of a nation that fights back.
The **sindoor may have turned red with grief, but it will blaze now with the fire of righteous vengeance**.

A Civilizational Response, Not Just a Counterstrike

Operation Sindoor was not just geopolitics — it was **Dharma in action**. Hindu philosophy teaches:
"Ahimsa Paramo Dharma, Dharma Himsa Tathaiva Cha" – Nonviolence is the highest virtue, but **righteous violence is Dharma too, when adharma prevails**.
With precision strikes on terror camps in Pakistan and Pakistan-occupied Kashmir, India dismantled the very networks that fuelled the Pahalgam horror. Each strike

carried the weight of 26 innocent lives — and the unspoken prayers of 26 grieving wives.

India’s Message to the World

Operation Sindoor was Bharat’s roar:
We are a civilization of peace, but not of submission.
We believe in unity, tolerance, and dialogue — but **we do not turn the other cheek when Dharma is attacked**.
This operation was a **warrior’s tribute to womanhood**, to motherhood, and to every woman whose sindoor was wiped off by bullets of hate.

Hindu Resilience in the Face of Terror

The Hindu spirit has endured centuries of invasions, genocide, and desecration — and yet, it survives, thrives, and now **strikes back when provoked**. Pahalgam will not be remembered as a place of massacre but as the spark that ignited **Sanatan fury** — calm, precise, and full of resolve.
Let the world remember:
Sindoor is not a mark of weakness. It is a crown of sacrifice.
And when that crown is stained with blood, **Bharat becomes Durga — fierce and unstoppable**.
Pakistan has once again resorted to its old habit of targeting innocent civilians, killing 12 Indians on 7 May 2025 through unprovoked cross-border firing. This continues a long and tragic history of atrocities committed by Pakistan against non-combatants. However, India will respond with strength and precision — by targeting the perpetrators, not innocent civilians — in stark contrast to Pakistan’s reckless and inhumane actions.

Conclusion: A New Chapter in Hindu Awakening

Operation Sindoor is not just a military chapter — it is a **spiritual moment** in modern Indian history. It marks the

awakening of a nation that has finally learned to **blend compassion with courage, and tradition with toughness**.
As we honor the fallen, let us also salute the spirit of their wives — the bearers of sindoor — who now carry both pain and pride. The enemy wanted to break the Hindu spirit. Instead, they strengthened it.

Jai Hind. Jai Sanatan. Jai Maa Bharati.

Operation Sindoor: India’s Precision Strike That Redefined South Asian Power Balance

On this Buddha Purnima, we honour the strength that walks the path of peace. Like Buddha’s wisdom, true power lies not in destruction but in restraint, precision, and clarity. Operation Sindoor reminds us that when dharma guides action, even force becomes a step toward lasting harmony.”

On the night of **May 8, 2025**, the Indian Air Force executed **Operation Sindoor**, a coordinated precision strike targeting 11 high-value Pakistani airbases. This was not just a military maneuver but a calculated geopolitical message. In response to escalated infiltration attempts and increasing UAV activity across the Line of Control, India opted for a limited but powerful retaliation—signaling the arrival of a more assertive doctrine.

The targets included airbases like **Nur Khan (Rawalpindi)**, **Rafiqui**, **Sargodha**, **Skardu**, **Bhollari**, **Jacobabad**, **Sialkot**, and more. Among them, **Nur Khan Airbase**—known for hosting VIP transport aircraft, refueling platforms, and critical command units—suffered the most damage. Satellite imagery and analysis from sources like *India Today*, *Economic Times*, and *The Guardian* confirmed that hangars, radar systems, and at least two aircraft were either destroyed or severely damaged.

India’s strike precision came from the integration of **SU-30 MKIs and Rafale jets**, **satellite-guided PGMs**, **AWACS**, and **electronic warfare systems** that blinded enemy radars. The operation was clean, contained, and strategically devastating. Civilian areas were avoided entirely.

In the immediate aftermath, **Pakistan initially denied serious damage**, but its actions spoke louder. A sudden **unilateral ceasefire** was announced within 48 hours. Reports began surfacing about **American aircraft circling Rawalpindi**, allegedly scanning for **radiation leaks**—speculated to be from a compromised weapons facility near or within Nur Khan. Though unconfirmed, multiple intelligence reports suggest something far more sensitive than air operations may have been hit.

Internationally, the operation did not attract condemnation. Instead, the **U.S. and other global players quietly urged de-escalation**. Unlike past incidents, India's strike was seen as proportionate and professionally executed. Even hostile media houses could not ignore the sophistication and restraint displayed.

Historically, **Pakistan has often operated under a doctrinal belief system** that portrays **non-Muslims (kafirs)** as adversaries, justifying hostility as a religious obligation. On the other hand, **India, rooted in the liberal and inclusive ethos of Sanatan Dharma**, has traditionally adopted a defensive stance, even when repeatedly provoked. This contrast—between aggression in the name of ideology and restraint in the name of dharma—has defined much of South Asia's modern history. Although all types of people exist in every sect, religion, or culture, the proportions vary, influenced by the underlying guiding doctrine.

However, **modern warfare no longer favors brute aggression**. With intelligence, technology, and global ethics shaping the new battlefield, it is the **doctrine of universal brotherhood and strategic precision that prevails**. **Operation Sindoor stands as testimony** to how a civilization guided by restraint, wisdom, and strength can deliver a powerful blow without compromising its core values.

Most critically, Operation Sindoor **neutralized key puzzle pieces** of Pakistan's rapid deployment capability. While nuclear warheads are stored separately and assembled only before launch, even disrupting storage, command infrastructure, or assembly logistics renders the system ineffective. In that sense, India has not just struck hardware—it has **struck confidence**.

With minimum escalation, maximum strategic gain, and a clear deterrent effect, **India has achieved far more than a conventional war could deliver**. Operation Sindoor will go down in history not as a battle, but as a turning point—a moment when India announced that it would no longer absorb threats passively but would act precisely, decisively, and in line with its civilizational values.

Understanding Throat Chakra Imbalances

A few days ago, something unusual happened. A boy in my house did a major mischief, and before I even realized it, a few objectionable words flew from my mouth. It felt completely unintentional. There was no anger in me at that moment, not even the conscious urge to speak harshly. The words just erupted on their own—as if they had a life of their own, like husk flying off from a wheat thresher. It left me puzzled. Were those words hiding in my subconscious, waiting for the right trigger?

After it happened, I felt disturbed. The boy sensed the energy too. I immediately told him, with honesty, that it had occurred without my knowledge. To help him understand and not carry any burden from it, I gently advised him never to use bad words, even in fun. I told him that such words may settle in the subconscious without our realizing it, and one day, they may come out impulsively—just as they did from me. He understood. A small, sensitive heart can often grasp the truth far more deeply than we assume.

But there was more to it. I had also been on a stretch of spicy, ceremonial meals over the past few days. These delicious foods, though celebratory, can disturb the inner terrain, especially for someone like me with a sensitive system and occasional GERD. Along with the physical inflammation, I began feeling tightness in my throat—a pressure that seemed to go beyond just acidity. It felt energetic.

In that same phase, I had begun a breath regulation practice. I was experimenting with a short withholding of breath after exhalation in the morning at times, after having meals. It was not forceful, but gentle—a way to regularize the breath and subtly dislodge recent emotional attachments, especially to manipulative or mischievous energies I had encountered in ceremonies. In the morning with fully empty stomach, this practice felt safe. It even brought clarity. But when I tried similar breath holds at other times of day, especially after

meals, it seemed to trigger the very symptoms I was trying to release: throat tightness, irritation, even heat.

This made me reflect more deeply. The early morning kumbhaka (breath-hold after exhale) was harmless and even helpful. My stomach was empty, the energy calm, and the breath flowed with natural rhythm. But later in the day, especially when the stomach was processing food, the same breath control created an upward pressure that worsened my GERD and throat discomfort.

That’s when a larger picture began to form. The words I had spoken to the boy didn’t emerge from anger. They came out of that very throat irritation. It wasn’t a psychological reaction—it was a physical-energetic overflow. As if my body, unable to contain the pressure, vomited the words out. The cause was not the mind, but the body—and yet the words, once released, added to the emotional disturbance, which in turn worsened the physical irritation. A complete cycle was in motion—body affecting mind, mind feeding back into body.

This insight hit me deeply. I realized that speech, especially uncontrolled or involuntary speech, can be a direct expression of unresolved physical or energetic congestion. The Vishuddha Chakra—the throat center that governs expression—was not in its balance. And instead of filtering or transmuting the pressure, it had let it escape as sound, as words.

From here began a healing movement.

I gently stepped back from any breath retention after meals. I let the throat rest. I softened the diet—light khichdi, buttermilk, tender coconut water. I also began softly humming in the early morning, a vibration that didn’t disturb but instead soothed the irritated Vishuddha center. I continued my short, safe morning kumbhaka—holding breath only after exhaling, for just a few calm seconds, and only when it felt completely light and effortless. And also spinal breathing of Kriya yoga. I visualized blue light washing the

throat from within, healing the leftover irritation, restoring the natural silence beneath speech.

And more importantly, I began to forgive myself—not from the mind, but from the heart. I saw clearly that it wasn’t me who had chosen those words. It was a confluence of physical inflammation, subconscious residue, and energetic imbalance. But I also saw that by acknowledging it, by explaining it honestly to the boy, and by reflecting deeply on it, something transformed. The cycle broke. Means, I advised the boy never to use bad words, even in fun, as they can lodge in the subconscious without our awareness and may resurface at any time without our knowing. The boy understood the message, and thus, this annoying incident was transformed into a mutual learning experience.

In those moments, I realized again that spiritual work doesn’t always unfold in calm meditation or grand insights. Sometimes, it takes the shape of an unguarded word, a burning throat, a realization in the midst of imperfection. I haven’t reached any final state. I’m still learning. Still refining. But this experience gave me a lived taste of how intricately our body, breath, energy, and subconscious are intertwined.

The throat chakra isn’t just about speaking truth. It’s about carrying the truth even when the body is inflamed and the subconscious is stirred. It’s about a silence that arises not from suppression, but from resolution. However, a mental trigger is still needed to initiate any action from the body — the body alone cannot act on its own. Therefore, it is essential to keep the mind clean and clear at all times, so that it does not provide even the slightest trigger for the body to initiate an unsocial response.

And if one word can erupt from pain, another can emerge from healing. That second word, spoken with awareness, has the power to restore not only the throat but also the heart. And in doing all this, it turned into a kind of funny play—life showing its strange humor through it all.

Unlocking Bliss at the Ajna Chakra: A Real Kriya Yoga Experience of “Eating Air”

Sometimes, the most unexpected experiences during breathwork reveal deep truths. What started as a simple observation during my Kriya Yoga practice became a subtle, yet profound moment—where breath didn’t just fill the body but seemed to *nourish the soul*.
Let me share something that might feel familiar if you’ve walked the path of breath and awareness.

The Subtle Discovery

While practicing Kriya Yoga, I noticed that **when I simply filled air into the belly**, it didn’t bring any blissful satisfaction. It felt like air was just going in—mechanically, lifelessly. But then something shifted.
I gently turned my **inner gaze upward toward the Ajna Chakra**—the space between the eyebrows—*while breathing in*. To my surprise, it was as if **some vibrations moved upward**, along with the breath. And suddenly, a **blissful satisfaction** emerged, as if **I was eating the air** itself. Not just inhaling it—but receiving it, drinking it, being nourished by it.
It wasn’t forced or imagined. It came naturally, like a soft wave of fulfillment that appeared when breath met inner attention.

What I Realized

After reflecting deeply (and with guidance), I came to see what was really happening.

1. **Belly-only breathing** works with the lower pranic force—**Apana Vayu**—which is grounding, but not necessarily uplifting or blissful.
2. **When the gaze moves to the Ajna Chakra during inhalation**, another current awakens—**Udana Vayu**, the upward pranic force that supports clarity, spiritual lift, and subtle joy.

3. This combination creates a moment where the **inner prana (life-force)** begins to move upward through the **Sushumna Nadi**, the central channel described in yogic texts.
4. The Ajna Chakra, in that moment, seems to **“drink” the air like amrita (nectar)**, giving rise to what I experienced as **“blissful satisfaction of eating air.”**
   It wasn’t just a technique. It felt more like an **inner shift in the way the body and soul relate to breath**. This deepened my Kriya practice naturally—not by force, but by noticing what was already trying to happen.

How I Refined My Practice

From this, I created a refined variation of Kriya Yoga that worked with this blissful “air-eating” phenomenon. Here’s how it unfolds:

1. Preparation (1–2 mins):

- Sit upright and still.
- Let the breath settle.
- Gently turn the gaze inward and upward, resting attention between the eyebrows.

2. Inhale: Sip the Breath Into Ajna

- Inhale slowly through the nose.
- Imagine the air being **drawn through the Ajna Chakra**, not the nostrils.
- Let the belly expand naturally, but keep **80% of awareness at Ajna**.
- Feel a wave of coolness or subtle bliss, as if the **air is being “tasted” by the inner eye.**

3. Optional Pause:

- Briefly pause at the top of the inhale (1–2 seconds).
- Let the Ajna “digest” the prana.

4. Exhale: Let the Awareness Rest

- Exhale slowly.
- Let awareness descend into the heart or belly.
- No effort—just presence and letting go.

5. Repeat (9–18 cycles initially):

- With each cycle, the experience deepens. The **mind becomes still**, the **body light**, and a subtle **bliss lingers like a fragrance**.

How Many Cycles? What's Safe and Effective?

To keep it gentle yet deep:

- I started with **12 cycles per session**.
- When it felt grounding and calming, I went up to **24–36 cycles**.
- When energy felt too intense or "floaty," I scaled back to **6–12** and added grounding.

Important Signs I Watch For

Positive indicators:

- Mental clarity
- Stillness and ease after practice
- Gentle bliss at Ajna without pressure or force

When to scale back:

- Head heaviness or spaciness
- Restlessness or emotional shakiness
- Feeling too detached or ungrounded

On intense days, it's better to do **fewer cycles** or balance it with grounding techniques—walking barefoot, warm food, or awareness in the lower belly.

What I've Not Yet Reached, But Walk Toward

Though I've had brief inner openings and unmistakable experiences of bliss during practice, I do not claim to have entered **Nirvikalpa Samadhi** or any final stage of realization. These glimpses feel like *whispers from the deeper Self*, not destinations. There is **no need to exaggerate or label these moments**. I remain a seeker who's simply watching what unfolds naturally.

What I *do* know is this: **The path gets more real when small things—like a shift in gaze or breath—open inner doors**.

Closing Reflection

You don't need to chase big spiritual fireworks. Sometimes, the truth **gently rises like breath into the Ajna**, bringing with it a moment of *fulfillment so real, it feels like eating air*.

If you’ve practiced Kriya Yoga or even just mindful breathing, try this:

Turn your gaze inward. Let the breath come in like a gift to your Ajna. Don’t force. Just receive.

You may discover, like I did, that **the air we breathe isn’t just oxygen—it’s subtle nourishment, a sacred food for the soul.**

How I Let Worldly Thoughts Dissolve into the Self: A Simple Meditation That Changed Everything

One quiet realization changed the way I see thoughts, emotions, and even my meditation image. It wasn't a dramatic shift, nor did it come from complex techniques. It came naturally while observing my emotional states and attempting to overlay them on my body and the cosmos — through what I understand as a kind of holographic "Sharirvigyan Darshan."

The Surprising Disappearance of Thought and Emotion

Whenever I tried to project my emotional status — such as anxiety, excitement, or calm — across my bodily field and cosmic expanse in a meditative way, something mysterious yet profoundly simple would occur. All the thoughts and emotional movements that had initially felt heavy or important would vanish. What remained was a pure, neutral existence. Not sorrow, not joy. Not light, not dark. Just a quiet satisfaction.

It wasn't a void. It was presence — silent, still, and self-sufficient.

Sometimes, in this stillness, a soft, subtle meditation image would arise. This image held no extremes — it wasn't smiling or crying. It simply carried a balanced, blissful neutrality. A kind of inward smile that radiated peace but didn't demand attention. It was not exaggerated in beauty or emotion, yet it felt complete. Whole.

What This Experience Taught Me

One insight became clear: when I pray or wish something in the public interest while the meditation image is present, it feels like I'm praying directly to pure existence itself. And astonishingly, this feels very effective — not just in wish fulfillment, but in spiritual alignment.

Then I realized something deeper. It seems nearly impossible to reach this pure state — the Self — directly, bypassing thoughts and emotions. These worldly movements, instead of being distractions, began to feel like reminders, as if they were hinting toward the deep satisfaction already available in the Self.

So I stopped treating them as problems. I began using them.

The Turning Point: Using Thoughts as a Bridge to the Self

Instead of trying to silence my mind forcibly, I let it play. I observed. Then, I gently overlaid whatever was arising — be it thought, worry, hope, or desire — onto this cosmic body view. First on body as it's whole cosmos nearest to us, then extending it to the external cosmos as both types of cosmos being continuous and connected. As I did, the emotion would no longer feel like mine. It would stretch and dissolve into that larger field. And once again, that same still satisfaction would emerge.

This wasn't emotional suppression. This was transformation — transmutation.

Why This Matters To Me

I haven't attained the peak of enlightenment or Nirvikalpa Samadhi — far from it. But these moments, where thoughts dissolve into presence, have taught me something extremely valuable: the path to the Self doesn't always mean denying the world. It might mean including it — then gently returning it to the Source.

This approach doesn't feel like effort. It feels natural, even beautiful.

And maybe this is what spiritual maturity actually is — not the absence of thoughts or emotions, but knowing where to let them go.

Final Reflections

This isn't about showing spiritual superiority. I am still discovering, still refining, still returning. But this small inner shift — from resisting worldly movement to softly offering it — has brought me a satisfaction I couldn't forcefully reach before.

If you're someone who finds meditation difficult because of your busy mind, try not to fight it. Offer it.

And let yourself be surprised by the peace that was waiting all along.

The True Path Beyond Human Evolution

Becoming cosmic consciousness may truly be the next step in evolution—not outward into space, but inward into the nature of being itself.

Many people wonder if more advanced beings exist elsewhere in the universe. Considering how rare and complex the conditions on Earth were for human life to emerge, it feels unlikely that similar or greater beings would evolve elsewhere. Human intelligence itself came about after countless lucky events and precise conditions—making it feel almost impossible to replicate.

Earth had to have the right distance from the sun, a stable atmosphere, liquid water, a magnetic field, and many more perfect elements. Then, life had to pass through several improbable stages: from simple cells to complex organisms, to intelligent, self-aware beings. So the idea that even more advanced life could exist somewhere else may seem far-fetched.

But what if we're looking at this idea from only one angle? What if "more evolved" doesn't just mean better tools, higher IQ, or superior technology? What if true evolution isn't physical at all?

According to yogic wisdom, the journey doesn't end with human intelligence. It continues inward. Yoga, meditation, and spiritual realization are often described as the next level of evolution—not of the body or the brain, but of consciousness.

This consciousness-based evolution is not about becoming a smarter creature, but about realizing the true nature of existence. When we go beyond the ego, beyond thought, and beyond the sense of being a separate individual, we touch something infinite. This state is often called cosmic consciousness. It is the experience of being one with everything, not intellectually, but directly. There is no "I" in this state—only pure awareness.

In this light, becoming cosmic consciousness is not a fantasy or a metaphor. It is a real shift, where the person is no longer caught in the identity of a human body and mind, but lives as the universe itself, through a body.

Human evolution can be seen as a series of stages. At first,

humans are bound by basic instincts like survival and fear. Then comes the rational mind, which questions and creates. Then the spiritual search begins—asking questions like “Who am I?” and “What is beyond this world?” As the seeker deepens, the ego begins to fall away. Peace and clarity rise. Finally, in the highest stage, all sense of separation dissolves, and only cosmic awareness remains.

Yoga offers powerful tools for this inner evolution. Practices like Kriya Yoga, Jnana Yoga, and meditation are not just techniques—they are methods to transform awareness and lift it beyond the limits of human identity. Through these practices, one can rise above the mind, above the ego, and rest in the silent presence that is the same in all beings.

While the world waits to discover intelligent life in other galaxies, the yogi turns inward and discovers something more profound—the universe already alive within. In that silence, the cosmos becomes aware of itself. And that may be the highest form of evolution.

The real post-human being may not be someone with advanced technology or superpowers, but someone who lives in peace, free from ego, united with all. Such a person may look simple from the outside, but their inner state is vast and beyond description.

Becoming cosmic consciousness is not something for the future. It is possible now. The journey does not go upward into the sky, but inward into the heart of reality. And at the end of that journey, there is no individual left—only the infinite presence, quietly shining. We can call it an alien, not physical but spiritual.

How Spinal Breathing and Keval Kumbhak Opened My Door to Stillness: A Personal Journey Through Subtle Transformation

During a recent week-long spiritual ceremony — *Shrimad Bhagavat Puran Saptah Shravan* — I experienced something so profound yet natural that words may only scratch its surface. Each morning, I would sit silently in front of the Vyas (the orator), lay down my asana, and begin watching the breath gently move in and out. Very soon, it would begin to calm, slow, and gradually dissolve.

In that serene flow, I noticed something subtle: thoughts and old mental impressions arose not as distractions but as waves perfectly synced with the breath itself. The pace of thinking was no longer random — it was breathing itself. The passage of time changed too. An entire hour felt like just a few minutes. It wasn't imagination — it was happening.

Then, something rarer occurred.

Infrequently, but unmistakably, the breath would entirely stop. Mind stilled completely. There was no effort to hold breath. It simply ceased, and with it, the world became a still pond. This was *Keval Kumbhak* — spontaneous breath suspension without control or intention. The experience was so still, it felt like someone might have left the body, yet it was deeply aware, rooted, and intimate. A sense of absorption that made even the thought of breath unnecessary. Means I was so deeply absorbed in stillness that even thinking about breathing felt unnecessary. It was as if breath didn't matter — only silence remained. Prior to and after this stage, the feeling of the in-breath and out-breath was deeply absorbing. As I gradually moved toward full *Keval Kumbhak*, it began to feel as though no air was actually moving in or out — and yet, an inner breathing movement continued. The physical breath had nearly disappeared, but within, it felt as if something subtle was **flowing like inner inbreathing and outbreathing movements along the spine**. Also chest, abdomen and whole body was showing breath movements as usual but too subtly to allow physical air movement in and out. There was a gentle, rhythmic motion — more experiential and less overt

or physical, but energetic — as if the **energy itself were silently rising and falling**, instead of air. This wasn't imagined; it was vividly real. It felt as though **prana had taken over the role of breath**, flowing upward and downward through the central channel, the *sushumna*, without any air exchange. In that stillness, this inner current became more obvious — as if life itself was now circulating directly through the spine, without the need for breath. One major contributing factor that appeared to produce this state was that I was producing and conserving energy at lower chakras without releasing it outside through Tantric practice.
This experience I went through — of spontaneous stillness, subtle inner flow, and natural suspension of breath — is likely what ancient yogic texts describe using terms like "balancing prana and apana," "the upward and downward currents," or "the tug-of-war between prana and apana." While these descriptions are accurate from the perspective of subtle physiology, in reality, they are just linguistic frameworks — **conceptual attempts to explain what is essentially a practical and direct experience**.
When we approach yoga only through these theoretical terms, it can create confusion or even fear. For a practitioner standing at the threshold of deep inner states, words like "prana-apana conflict" or "kundalini shock" can feel intimidating, and may discourage continued practice.
But **yoga is not meant to be a battlefield of concepts** — it is a living, breathing path of *experience*. The body, breath, and awareness already know what to do when approached with sincerity and steadiness.
Once a genuine practical foundation is established through methods like Tantric or simple kriya yoga, spinal breathing, asana, and chakra meditation, these ancient terms begin to make intuitive sense *after* the fact — not before. They are **meant to be confirmations, not prerequisites**. When you actually feel the subtle energy dynamics within, you recognize that theory has its place, but practice is the true teacher. It's only through consistent practice that one comes to realize: there is no need to wrestle with technical jargon. The inner intelligence of life — prana itself — begins to guide you, far more reliably than any book can.
So instead of getting caught in mental acrobatics or fearing

whether prana and apana are balanced, **just keep practicing**. Let the breath slow, let the spine align, let stillness come. Everything else will follow naturally — not through intellectual effort, but through the quiet wisdom of the inner self.

The Hindi explanations in the afternoon had similar effects. The ambience played its part too — the sound of bells, the conch, the continuous chanting of Vedic mantras, incense, flames, and the presence of devoted priests doing their japa. The whole environment supported and gently deepened the inner silence. Some people noticed my unmoving posture and wondered how one could sit so still for so long — but I myself felt like I wasn't doing anything.

This deep state, however, didn't just arise from attending the event. It had a silent preparation behind it.

Every morning, I continued my routine as usual: 15 minutes of **Kriya Yoga spinal breathing**, followed by **one hour of yogasana including chakra meditation**. What I noticed over time is that spinal breathing created a sort of "**potential difference**" between the lower and upper chakras — a real energetic tension, not just symbolic. As this potential rose, the breath naturally became subtle and eventually stopped — Keval Kumbhak again, this time *without any willful breath retention*.

At first, this kriya process brought heaviness to the head — a sign that energy had risen and accumulated in the upper centers, especially Ajna. But this was not a disturbance. Interestingly, this head pressure would later discharge on its own — sometimes during Keval Kumbhak or a spontaneous moment of stillness — and the mind would become crystal clear.

On one such morning, I did my spinal breathing at 5 a.m. and then lay down on the bed. Though I had gotten little sleep the night before, I slipped into a beautiful, restful sleep for half to one hour — not drowsy, but deeply silent. On waking, the heaviness in the head was completely gone, but I could still feel the energy axis — the same potential difference — humming quietly. It felt like this charge was preserved and would discharge later at any quiet moment during the day through spontaneous Keval Kumbhak.

This left me thinking deeply: perhaps it is not always

necessary to push toward stillness. The energy, once awakened, seems to have its own intelligence. It knows when to rest, when to flow, when to stop — like a river that doesn't need help to find its sea.

As I reflected on all this, I realized: **this is not an achievement** but a stage of unfolding. I haven't yet reached the full stability of *Nirvikalpa Samadhi*. My earlier experience of cosmic consciousness in a dream during adolescence felt even more transformative than this. That adolescent glimpse left me craving renunciation and freedom — a longing that shook my sense of reality. What I've experienced now, in contrast, is more peaceful, more grounded, and more systematic. The craving has lessened, but the understanding has deepened.

I now believe that **Kriya Yoga is gently reintroducing what I had once touched too suddenly**. Earlier, I had tried to raise energy quickly — from base to brain — skipping over the chakras, focusing only on the endpoint. Now, with more awareness, I see the importance of balance. I've started grounding practices as well — not through force, but simply being in the world while staying anchored in that silent current.

Sometimes the bliss is strong, sometimes it's subtle. The energy goes up and down — and I let it. I no longer feel the need to force it into permanence. I've realized this: **the real maturity is when bliss doesn't chase us, nor do we chase it** — it becomes a quiet companion.

These subtle breathless moments, these silent pauses — whether during a ritual, after kriya, or randomly in the day — have taught me more than many words ever could. I now see spiritual growth not as something I must accomplish, but something I must *allow*.

And perhaps, that's what it means to truly begin the inner journey.

Why Breath Became My Teacher in Chakra Meditation: A Simple Truth Hidden in the Head Pressure

I used to notice a peculiar thing during my meditation. Whenever I felt pressure in the head — that dense fullness or tingling stillness — I found it easier to either breathe normally or hold the breath **after exhaling**, rather than after inhaling. Not really “holding” it in a formal sense, but more like a spontaneous pause that came gently during or after exhale. In contrast, whenever I tried to **hold the breath after inhalation**, it seemed to make the **pressure in the head rise**. It was like a build-up I couldn’t quite integrate comfortably. And this wasn’t an isolated event. It kept happening, again and again — so naturally that it started to feel like a message from within. Something deeper than theory.

I wondered, “Is this just happening with me?” But then I came to understand that **it’s not just me.** What I was going through had both **scientific grounding** and a **subtle yogic significance**.

 The Science Behind the Breath and Head Pressure

Breath retention **after inhaling** increases pressure inside the chest and the brain. This is known in physiology as the **Valsalva effect**, where blood returning to the heart slows down and **cranial pressure rises**. That’s why holding breath after inhalation can create a sense of heaviness or tightness in the head — exactly what I was experiencing. But when I **paused after exhaling**, everything felt lighter. My system felt relaxed. The breath had left, the lungs were neutral, and there was **no pressure build-up**. That gave me a **natural stillness**, a blankness where the awareness could rest on the chakra points with ease.

And interestingly, this matched perfectly with yogic insights too.

 The Yogic Perspective I Grew Into

In classical yoga, the goal of breath practices is to enter a state called **Kevala Kumbhaka** — a moment when breath **stops on its own** without any force. And that’s exactly what seemed to be happening in micro-

moments: **short, effortless pauses** that came only after exhaling, never imposed by willpower.
This natural way of breathing — interspersed with gentle pauses after exhale — started becoming **my method of chakra meditation**. Not because I planned it, but because **my body, my mind, my prana** preferred it. It felt smoother. It didn't distract me from the chakras. In fact, it helped me stay more subtly aware of them.
In this way, I realized that **chakra meditation can be done with normal breathing**, as long as the breath is not mechanical or forceful. And when **spontaneous short breath holds** occur during or after an exhale, they actually **deepen attention** and quiet the mind.
 A Shift from Force to Flow
It became clear to me: **forced inspiratory holds or even prolonged expiratory holds** often invite tension — either in the chest or the head. They shift the focus away from inner awareness toward breath control itself.
But in my case, the **non-forced**, natural rhythm — breathing gently, allowing pauses to come and go — kept my attention **inside**, where it needed to be.
Over time, I saw this wasn't some special ability, nor something exclusive to me. It was simply a sign that **the body knows how to meditate when we stop interrupting it** with effort.
 What This Taught Me
I've not yet achieved the final states like **Nirvikalpa Samadhi**, nor do I pretend to sit constantly in thoughtless bliss. But these small, revealing moments — like **the head pressure easing through natural breath**, or **spontaneous stillness arising without effort** — tell me I'm on a path that is unfolding in its own time.
From this experience, one clear realization arose in me:
"Yes, my natural breath with gentle pauses is better than forced breath holds during chakra meditation. It helps me go deeper without strain. Yoga is about ease, awareness, and flow — not pressure or tension."
This understanding didn't come from a book or guru — it came **from within**, supported and clarified when I asked and listened. It came from **experience**, from staying with what is real in the moment. And that has made all the difference.

Final Insight for Fellow Practitioners

If you’re practicing chakra meditation and notice that head pressure rises during breath control, don’t be afraid to **let go of control**. Let the breath be **normal**, let it pause when it wants to, especially after an exhale. These spontaneous breath holds may feel subtle, but they carry the seed of deep inner stillness.

Your body is intelligent. It remembers how to meditate.

How Rituals Support True Keval Kumbhak: A Forgotten Yogic Secret

Many people try to meditate or attempt *Keval Kumbhak* (effortless breath stillness) when they're tired — often at night or after long work. Naturally, they end up slipping into sleep. But **the real secret is to do it when the body is fresh and the mind alert** — so that *mindlessness doesn't become unconsciousness*, but a doorway to living awareness.

This is something I've observed from my own experience: **Keval Kumbhak is not about sleep or suppression.** It's about entering a deep stillness where thoughts dissolve, yet you remain **fully aware**. And for that to happen, **a sattvic environment is essential** — one that keeps the inner flame of awareness gently burning.

That's when I realized something profound:

The **rituals in religious ceremonies** — which we often take for granted — serve this exact purpose. They are not distractions, but **guardians of awareness**.

Let me explain how:

Bell Sounds

The sharp ring of a temple bell cuts through the fog of the mind. In one instant, attention is brought back to the *now*. It jolts us out of dullness — like a spark lighting dry wood.

Conch Blowing

The deep vibration of the conch doesn't just purify the space — it **resonates within the body**, harmonizing breath and energy. It's like a *natural pranayama*, awakening subtle prana and driving away heaviness.

Incense

The gentle fragrance of dhoop or agarbatti **soothes the senses**, especially the breath and mind. The olfactory sense is linked directly to the brain's limbic system — and the right scent can **anchor awareness softly in the present**.

Mantra Japa

The rhythm of mantra is a bridge between breath and thought. It draws both into harmony, **making the breath quiet and mind steady**. Over time, the mantra fades, and silence arises — but now, **conscious and alert silence**.

Shloka Recitation

Shlokas carry vibrational power and invoke both *devotion* and *awareness*. They stir the intellect and heart together, helping one enter dhyana with **bhava and clarity** rather than sleepiness.

I then saw clearly: **this is how ancient yogis lived.** Not in silence alone, but in environments *carefully designed to support sattva*. Temples weren't just for worship — they were energetic tools. The very air around a yogi helped keep their awareness alive even when thoughts stopped.
Even in solitude, a yogi surrounded himself with:

- The distant echo of mantras
- The subtle glow of a lamp or sunrise
- Fragrant air from sandal or tulsi
- The inner rhythm of breath and awareness

Such environments **helped them stay in Keval Kumbhak naturally**, without forcing breath or suppressing thought.

This is why it seemed as if **yogis lived in meditation** — because the outer world supported their inner silence.

In today's times, when the mind is easily distracted and the body fatigued, **sattvic rituals are not outdated — they are essential.** Bells, conchs, incense, chanting — these are not mere cultural leftovers. They are **keys** that can unlock deep meditative states — especially **Keval Kumbhak with full awareness**.
To sum up:

When the outer is tuned to sattva,
the inner doesn't fall into tamas — it rises into Samadhi.

Even if you practice alone, try lighting a lamp, ringing a bell, chanting a few mantras, or simply sitting in a fragrant, pure space. You may find that **awareness remains awake**, even as thoughts vanish. And that's the doorway to the real stillness yogis speak of — the living silence of **Keval Kumbhak**.

Climbing the Staircase of Learning: The Real Meaning of “Becoming Zero”

There’s a phrase passed around in spiritual and intellectual circles:
“To truly learn, one must become zero.”
It sounds profound—clean, empty, pure. But is that how learning really works?
Let’s test it against a simple truth.
If someone is standing on the third step of a staircase, can they reach the fourth by first stepping down to ground and then directly jumping to fourth from the ground?
No. That defies both logic and experience. Actually, they will better step up to fourth from the third step.

Learning is not a leap from nothing.
It’s a **climb**—step by step.
Every insight, every action, every mistake becomes a platform.
We grow because we *stood somewhere before*, not because we erased the past.

What Does “Becoming Zero” Really Mean?

Many interpret it as letting go of the **ego**—that voice inside that says, *“I know,”* or *“I did this.”*
But let’s look closer.
Ego isn’t a flaw. It’s a **tool**—part of our human wiring.
It drives us to act, to express, to learn, and to share.
It’s tied to **knowledge**, **action**, and even the urge to help others rise.
To dismantle ego entirely is to dismantle the very **spark** that makes us move.
Even traits often blamed on ego—like **boasting** or **taking pride**—can be **humanely expressed**.

- A teacher may *boast* a little to ignite a student’s ambition.
- A speaker may *inflate* a story to move hearts.
- A creator may take *pride* in their craft to awaken joy in others.

What matters is **intention**—not suppression.
So “becoming zero” should not mean becoming **empty**.
It should mean becoming **clear**—not ego-less, but ego-aware.

The Art of the Humane Ego

The goal isn’t to discard the steps we climbed.
It’s to walk with awareness—step by step—without clinging, without arrogance, and without guilt.

The ego, when kept **humanely**, becomes a channel—not a chain.
It celebrates, it expresses, it even shines—but it never blinds.
So when someone says, *“To learn, become zero,”*
perhaps the real meaning is:
“Let your ego serve—not control. Let your pride glow—not explode. Learn not by becoming less, but by becoming more aware of what you already are.”

Breathing Through the Spine: A Living Inner Discovery

In silence—not by books, but by experience—I began to see how the energy inside responds more to awareness than to fixed rules.

What follows is not a doctrine, but a **direct unfolding** that happened in me. One layer opened, and then another. Breath, posture, energy—everything changed its meaning.

Ajna Chakra: The Pranic Pump

One day in meditation, I found something fascinating.

By lightly **constricting the Ajna Chakra**, prana **pushed downward** through the spine. When the Ajna **relaxed**, it **pulled prana upward**.
It felt like a **real, intelligent pump**. Not metaphorical. A living, energetic mechanism inside me.
It became clear—maybe *this* is the deeper meaning of **Ajna Chakra meditation**. Not just focusing in between the eyebrows, but using this center to **circulate breathless breath** through the spine.

The Void Through Upward Gaze

Along with this pumping action, the **upward gaze** produced something even subtler—a kind of **mindless void**. A peaceful, dark space opened. Thought faded, and awareness stayed.
It wasn’t frightening. It was **empty yet alive**. Like standing at the edge of the universe in stillness.

Maybe this is what some texts mean by *Chidakasha*—the space of consciousness.

A Blissful Gate Behind the Heart

Then another miracle happened.

When Ajna pressed prana downward, a **blissful activation point** appeared at the **back of the heart**—rear Anahata. It felt like a **valve**. When it lit up, something opened in the **Sushumna Nadi**. Prana could rise freely, as if the **gate was now unlocked**.
This rear Anahata acted like a **blissful switch**, silently confirming: the central channel is now flowing.

A Living Circuit: Rear Chakras Breathing

Soon, more centers joined this inner circuit:

- **Rear Swadhisthana**
- **Rear Anahata**
- **Rear Vishuddhi**
- **Ajna**
  They aligned like **points in the spine**, and I could feel **pulsating prana flowing** through them—**as if the spine itself was breathing**.
  There was no effort. No external breath needed. It was **natural kumbhak**—the breath suspended, yet I was alive with subtle breathing inside.
  Sometimes, even **rear Manipura** joined, though less often. Maybe it still holds fire or resistance. But when it aligns, the **circuit feels whole**.

Breaking the Myth of Posture

At first, I tried to maintain **Padmasana** and **a straight spine**. But as the state deepened, the **need for form disappeared**.
Even when tired, shifting to **simple Sukhasana** didn't break the flow.
Even when the **back bent like a bow**, the **inner current increased**. In fact, **Kevala Kumbhak** (effortless breathlessness) became stronger in the **bowed posture** than in the rigid one.
This was a big shift.

It meant that **posture is a medium, not a master**. Once prana is flowing, **awareness alone sustains it**.

Bent Spine Releases, Straight Spine Gathers

Another rhythm revealed itself.

- When I **bent the spine**, it felt like **trapped energy at the navel** was freed and **rose upward**.
- After some time, **straightening the spine** was naturally needed again—to **gather energy**, to become a **vessel**.
  This flow—**bow and rod**—became a **cycle**: Posture Effect
  Bent back Releases stored energy Straight back Gathers and concentrates energy
  This was no longer asana—it was **inner breathing through awareness**. My body was moving with the **natural rhythm of prana**.

Conclusion: From Technique to Intuition

All this showed me something very humbling:

Once pranic intelligence awakens, the body becomes its instrument. Not the other way around.

Ajna became a **pump**, rear Anahata a **valve**, rear chakras a **breathing channel**, posture a **fluid vessel**.

This is not about discipline now. It is about **listening**—to the silent current that already knows the way.

Truth of Witnessing and Keval Kumbhak: A Direct Insight

In the path of sadhana, especially in the depth of meditation, I've come to see something that feels quietly revolutionary — not by logic, but by inner evidence. I feel that **true witnessing** — the kind that is free from mental effort — **only arises during spontaneous keval kumbhak**.
Whenever I try to "witness" while breathing normally, it somehow feels **false** — a layer added by the mind, a kind of spiritual posturing. It becomes just **another illusion** — the ego trying to wear the mask of detachment. There is a subtle "I" watching, commenting, waiting — and that watcher is still a part of the illusion.
But when **spontaneous keval kumbhak** arises — when the breath **stops on its own**, without control — **the real witness wakes up**. Not as something I do, but something that simply **is**. There is no "I am witnessing." There's just a wide, alive stillness. Awareness exists — self-luminous — but without an actor, without a breath, without a commentary. It is clear, clean, and complete.
This made me wonder: **why have most scriptures and teachers not clarified this?**

Why Witnessing Isn't Clarified Openly

I feel the silence on this truth — the **inseparable link between real witnessing and spontaneous keval kumbhak** — is what misleads many seekers. Here's what I see:

1. **Words fall short.** Witnessing is beyond intellect. Describing it creates more mind-activity than stillness. Teachers fear that if they say too much, seekers will try to "do witnessing," which defeats the very essence.
2. **Most seekers aren't ready.** In ancient times, seekers would do years of yama, niyama, and other cleansing — their sadhana would naturally ripen into states like kumbhak and sakshi bhava. So there was no need to explain the connection. But in today's fast-paced spirituality, people jump straight to "witnessing," and end up mentally watching

their own thoughts with detachment — which is just **ego doing spiritual work**.

3. **Some masters knew, but didn't speak it.** Great beings like **Ramana Maharshi** probably understood this deeply — but rarely explained it directly. Ramana would just say, *"Be still. Ask Who am I?"* He wouldn't mention keval kumbhak. And yet, in his presence, many fell into **spontaneous breathlessness and awareness**. The breath stopped, and the Self shone. So the **effect was there**, but the **means weren't pointed out**. To someone like me, who experiences sadhana through the **lens of pranic movement and energetic awareness**, this felt somewhat incomplete.

Ramana's Way Feels Strange — And Here's Why

Ramana's method of direct self-inquiry is beautiful, but I found it **abstract**, because **mindless awareness** without pranic suspension feels like a **mental idea**, not a real shift. In the energy path, when **prana rises**, when **breath stops naturally**, and **head pressure increases pleasantly**, the **mind fades**, and witnessing arises by **itself**. It's not created — it reveals itself.
So it feels strange to say that you can enter mindless awareness *without* keval kumbhak. In my experience, they arise **together**. That silence, that witnessing — it is **keval kumbhak's twin**.

Rear Anahata: The Inner Breath That Sustains Stillness

There's something even more subtle I've noticed — and it's become a deep key for me.

During spontaneous keval kumbhak, **even though physical breath has stopped**, a **living sensation of inner**

breathing continues. It is not a thought or visualization — it is **felt directly**.

- **Prana** moves upward.
- **Apana** moves downward.
- And this flow **alternates gently**, around the **rear side of the Anahata chakra** — like a **soft breathless tide** within the spine.
  It feels like **real breathing**, without lungs. Just the **movement of life itself**. This subtle rhythm **sustains witnessing**, deepens it, and keeps the awareness fresh — without falling into dullness or effort.
  There is no need to deliberately breathe, or even to try to witness. Just **resting in this inner movement** — this alternate rising and falling of energy — is enough.

Rear Anahata: The Inner Visualization That Sustains Keval Kumbhak

There's something even more subtle I've discovered — something that has changed how I stay effortlessly within **keval kumbhak**.
Even **when no actual pranic movement is felt**, just by **mentally visualizing** the **alternate upward and downward flow of prana and apana** — especially centered at the **rear Anahata chakra** — the **entire system enters stillness**.

- No physical breath,
- No felt pranic motion,
- Only **pure visualization** of this **gentle alternation** — and yet, it sustains **total breathlessness**.
  This shows me that:

Even visualization alone — if done silently, mentally — can anchor the entire body-mind into a full keval kumbhak state.

The visualized pranic breathing acts like a **bridge**, keeping awareness alive and anchored, without needing either breath

or inner sensation. Eventually, even the inner pranic movement seems to **pause**, and only the **sense of direction** — up and down — continues quietly in the background, without any mental strain.
This inner seeing becomes like **a quiet flame behind the heart**, neither flickering nor moving, but **radiantly still** — and the **witnessing remains completely alive**.

This resolves a great paradox:

❝ How to stay alive and alert in keval kumbhak, without ego effort? ❞
❝By silently feeling the inner pranic tide — where prana and apana kiss — behind the heart. ❞

In Conclusion

True witnessing is not something to **do**.
It is something that **happens** — when the body becomes still, the breath stops on its own, and **pranic life continues silently** beneath the surface.
Trying to witness while breathing normally is often just the **ego watching itself**.
But when keval kumbhak arises spontaneously — the **doer dissolves**, the **mind is hushed**, and **witnessing appears** as a **natural glow**.
Let the breath stop by grace, not by force.
Let awareness breathe through **prana**, not lungs.
And then the **true sakshi** will reveal itself — clear, untouchable, and ever-present.

Keval Kumbhak: The Silent Breath That Comes When Everything Else Stops

Most people think they need to **hold** their breath for silence. But in the deeper stages of inner practice, a strange thing happens—**the breath stops on its own**, and **you don't even try**.
No effort.
No strain.
Just stillness.
And breath? Gone.
But you? More alive than ever.

This is **Keval Kumbhak**—the natural, effortless **pause of breath** that comes when the **mind, energy, and awareness** fall into one single point.

❖ My Own Realisation: It Doesn't Come Without Yoga

At first, I thought I could get this state anytime—just by focus or desire. But no, I clearly realised:

"Keval Kumbhak is very difficult to get without Yoga. And to sustain it is almost impossible without some Yogic base."
Why?

Because without Yoga:

- The **mind keeps wandering**
- The **breath stays restless**
- The **prana keeps moving out or down**
  Even if breath stops for a second, it comes back quickly, because there's **no inner support system** to hold the silence.

❖ What Exactly Is Keval Kumbhak?

It means **“pure breath-hold”**, but not the kind you *do*.
It’s the kind that **happens to you**, when **nothing else remains to move**.

- No thoughts.
- No desires.
- No emotional waves.
- Not even any attention to the breath.
  And suddenly…
  Breath just halts. And you remain.
  It feels like:

- **No air is moving**
- But **you’re not suffocating**
- In fact, **you’re more awake than ever**

❖The Breath Always Follows the Mind

One major thing I saw was:

“Even if you only visualise prana going up and apana going down alternately, the breath slows… and finally just stops.”
Why?

Because:

- **Thoughts create movement.**
- **Movement needs breath.**
- But when the mind becomes still, breath doesn’t need to move anymore.
  So even **mental visualisation** of prana flows can calm the breath enough to bring about **Keval Kumbhak**—especially when you’re **alert, not sleepy**.
  That’s also why:

“Keval kumbhak works best when I’m fresh and awake—not when I’m tired or sleepy.”
Sleepiness brings tamas (dullness). It may pause breath, but not in the **aware way**. Real Keval Kumbhak is **crystal-clear silence**.

❖The Secret Role of Energy Balance

Inside us, two major forces work all day:

- **Prana** goes **upward**, taking awareness higher
- **Apana** goes **downward**, anchoring us in the body
Usually, they pull in opposite directions—causing inner tension.

But during deep inner focus or Dhyana, if you can **mentally or subtly guide prana upward and apana downward** into balance, something magical happens:
“It feels like prana moving up and apana moving down cancel each other. And breath becomes still. Totally. Not just outer breath—but even the inner sense of movement stops.”
That’s **full Keval Kumbhak**. Nothing needs to breathe. Awareness alone shines.

❖ This Stillness Is Not Forced. It’s Allowed.

Here’s the biggest misunderstanding people have:

“They try to ‘do’ Keval Kumbhak—by holding the breath.”
But that’s **not it**.
Real Keval Kumbhak comes **only when you don’t try**.
- You become deeply calm.
- You rest in pure witnessing.
- And then the **breath stops on its own**.

It’s not something to *achieve*.
It’s something that *happens when achievement disappears*.

❖ How Bells, Conchs, Mantras Help

I also noticed:

“Bells, conch sounds, incense, mantra chanting during rituals—these things lift the energy. They prevent sleep and dullness. That’s why real yogis benefit from such environments.”
These elements increase **Sattva**—a peaceful, light, alert energy. And sattva helps you stay **awake inside**, so that the mind doesn’t slip into sleep when silence begins.
This way, Keval Kumbhak comes **naturally**, not by pressure, but by **grace** supported by the right vibrations.

❖ Final Realisation: Keval Kumbhak Is the Shadow of True Inner Stillness

When:

- Breath pauses,
- Thoughts are gone,
- Prana and apana are balanced,
- And awareness shines by itself…
  Then **Keval Kumbhak arises like a shadow**—a beautiful, silent shadow that proves you’ve entered the deeper cave of your being.
  It is **not sleep**,
  not imagination,
  not effort—
  but a **witnessing without wind**.

In Short — For Anyone Seeking Keval Kumbhak:

- Don’t try to **do** it—let it **happen**
- Don’t chase breath—**observe silence**
- Don’t force energy—**feel it balancing**
- Don’t fight sleep—**lift sattva** through sacred sound, posture, and devotion
- And most importantly, **don’t try when tired**. Do it when **fresh, clear, alive**.
  Then even a little visualisation of prana going up and apana going down may be enough.
  Suddenly, **inner and outer breath vanish.**
  And you’re just **there**, without inhaling or exhaling—
  blissful, complete, aware.
  That… is *Keval Kumbhak*.
  Excellent. Here is your **original detailed explanation**, **lightly polished for clarity** but **fully preserved in spirit, flow, and depth**. I’ve made it smoother and more readable without losing a single essence of what you conveyed.

Understanding the Real Trick of Prana and Apana Balance in Keval Kumbhak

Prana and Apana balance means both are **equal and opposite at the same time**, resulting in a **net zero effect**, even though both are still flowing. Imagine a simple balance scale: if **both pans are suspended at the same level**, the scale is balanced. If one side goes up and the other goes down, the balance is disturbed. The same applies to the inner energies.

In **normal breathing**:

- When **Prana** (the upward force) is stronger and Apana is weaker, there’s a **net upward movement**, which supports **inhalation**.

- When **Apana** (the downward force) is stronger and Prana is weaker, there's a **net downward movement**, which supports **exhalation**.
  But when the **upward pull of Prana** equals the **downward pull of Apana**, both **in-breath and out-breath become equal and cancel each other out**. As a result:
- There's **no need to breathe**
- Yet both pranas are still **subtly active**
- Like the two suspended pans of a balance: **engaged, but not moving**
  This is the **secret trick of prana**: breath and energy can seem completely still, **yet life continues**, because both opposing forces cancel each other.
  If this balance was due to complete absence of prana, the body would be **dead**. But in Keval Kumbhak, it's a **paradox**:
  "The body becomes like dead and alive at the same time."
  A deep silence, without breath—but not unconscious. Fully awake, alive, still.

  Also, **nonduality (advaita)** plays a vital role in this. Duality causes the prana to keep moving up and down, just like the **unbalanced pans of a scale**. Nonduality removes this conflict, making inner balance possible.
  That's why **Pranayama and Yogabhyasa (yogic practices)** are so important. They help us gradually **train and refine prana**, not through intellect, but through **habit and inner conditioning**—until it becomes a **natural reflex**.

Breathless Yet Alive – The Secret of Keval Kumbhak Explained Like a Child’s Story

Have you ever tried to stop your breath completely — not by force, but naturally — and still feel totally alive?

Yogis call this rare state **Keval Kumbhak** — where **breath stops automatically**, and yet you’re fully conscious, alert, peaceful.
Let’s understand how this magic works using the **simplest, most natural way.**

Imagine Your Breath as Two Opposite Forces

In your body, two invisible energies help your breath go in and out:

- **Prana** → Moves **upward** (helps you breathe in)
- **Apana** → Moves **downward** (helps you breathe out)

Usually, they **don’t pull equally**. When **Prana is stronger**, you breathe **in**. When **Apana is stronger**, you breathe **out**. But here’s the trick:

When both Prana and Apana pull equally in opposite directions, the breath doesn’t move at all. It becomes still — like magic!
This is the beginning of **Keval Kumbhak**.

Let’s Use a Simple Scale to Understand This

Picture a **two-pan weighing scale**:

- One pan is **Prana** going up.

- The other pan is **Apana** going down.
  If one pan is heavier, the scale tilts. Your breath moves.

  But if both pans carry **equal weight** at the same time?
  The scale stands perfectly still — just like your breath becomes still when Prana = Apana.
  So even though **both energies are working**, they **cancel each other out**. That's how your body
  becomes **breathless, yet alive**.

Now, Meet Ida and Pingala – The Two Side Channels

In your body, there are **two more energy paths**:

- **Ida**: The **left-side channel** – cool, calming, linked to the moon
- **Pingala**: The **right-side channel** – warm, active, linked to the sun
  They spiral around your spine like **two snakes dancing around a stick**, crossing at each chakra point.
- When **Ida is stronger**, your body feels lazy or sleepy.
- When **Pingala is stronger**, your body feels hyper or restless.
  But when **Ida and Pingala become equal**, your body becomes **silent, balanced, and peaceful**.
  And what happens next?

Your central energy channel (called Sushumna) becomes active — and Prana and Apana get a chance to meet and balance. It's so because prana and apana meet together only with spinal breathing, not with ordinary physical breathing. And spinal breathing is only possible when central sushumna channel is active and receptive otherwise breathing slip towards left Ida or right pingla channel that's usual worldly breathing where prana and apna can't meet together.

This is the main relationship between ida pingla and prana apna duos.

Think of Ida and Pingala as Two Side Pans on a Scale

Now imagine:

- The **left pan** is **Ida**
- The **right pan** is **Pingala**
  If one side is heavier, the scale shakes. You feel imbalance.

But when **both are exactly equal**, the scale or sushumna or spine becomes calm. Then inside that calmness, **Prana and Apana** can **also balance** like two secret workers becoming friends.
So, Ida–Pingala (left–right) balance is needed
for Prana–Apana (up–down) balance.
And that leads to breath stillness — Keval Kumbhak.

So What Do Yogis Actually Do?

Yogis don’t reach this breathless state by thinking. They practice:

- **Yoga**
- **Pranayama (controlled breathing)**
- **Meditation**
  These make your system **so trained** that Ida, Pingala, Prana, and Apana slowly start **balancing themselves like a habit**. Like walking, cycling, or swimming — once you learn, the body remembers.
  And when your breath naturally stops in balance, you feel the deepest peace and alert stillness.

In Simple Words…

- You don’t stop breath by force.
- You balance **opposite energies** so well that breath has **no need to move.**
- And in that stillness, **you are fully awake and alive**.
  This is **Keval Kumbhak** — the yogic miracle of **living breathlessness**.
  Yes, in this whole journey, nonduality has the main and central pivotal role. Journey starts and ends here. That’s why advait vedanta is the ultimate thought of school. However it leads to further yogic progress itself if sustained continuously for lifelong. Sharirvigyan darshan, a hologram based scientific philosophy appears a boon for nonduality seekers in this regard.

The Inner Science of Ida, Pingala, Prana, Apana, and the Path to Spiritual Awakening

Introduction

In yogic science, two terms often come up together: **Ida–Pingala** and **Prana–Apana**. Many seekers wonder:
“Are Ida and Pingala the same as Prana and Apana? Or do they represent something different?”
This post dives deep into how these energy channels and forces work together in awakening, breath stillness (Keval Kumbhak), and spiritual realization—while staying simple enough for a curious beginner or child to grasp.

The Yogic Energy System in Simple Words

In ordinary life, **Ida** and **Pingala**—the two primary energy nadis—**crisscross at each chakra**. This means that even in average people, there’s some momentary merging at each chakra. However, the difference between an ordinary person and a yogi lies in **awareness, intensity, and continuity**:

- In **ordinary life**, the merging is **occasional, unconscious**, and often overshadowed by external desires.
- In a **yogi**, the merging is **conscious, prolonged**, and backed by focused inner practice. Over time, the whole **Sushumna Nadi (central channel)** becomes activated—not just at a few points.
  This is when Ida and Pingala no longer appear as distinct currents; their merging becomes a **continuous inner reality**, and the **double-helix pattern dissolves** into unified stillness.
  This merging isn’t just symbolic. In the deeper yogic sense, it reflects a shift in the internal flow of **prana and apana** that normally act in opposite directions. In higher states, these opposing energies begin to **neutralize each other**, leading

to the **awakening of the central channel—Sushumna Nadi**.

Prana and Apana: Two Key Inner Forces

Prana Vayu:

- Upward-moving energy
- Governs heart, lungs, perception, thoughts
- Related to **Ida Nadi**

Apana Vayu:

- Downward-moving energy
- Governs elimination, reproduction, grounding
- Related to **Pingala Nadi**

Even though they operate across the body, their **tendencies match** these nadis. So:

Ida ≈ Prana Vayu (inward, mental, cooling)
Pingala ≈ Apana Vayu (outward, physical, heating)

This mapping is not rigid but offers great practical value for meditative and breath-centered practice.

Merging: The Real Game Begins

When **Prana and Apana become equal and opposite**, they **cancel each other energetically**. This doesn't mean nothing is happening—rather, a new dimension opens:

- **Breath stops naturally** (Keval Kumbhak)
- Energy no longer flows outward
- Consciousness turns inward and rises
- **Kundalini begins to move up through Sushumna**

This silent movement is often **not dramatic**. Many sincere practitioners feel:

- No visions or sounds

- No sparks or shakes
- Just a **subtle bliss rising silently**, like a **warm cord** up the spine

Experiences During Keval Kumbhak

Many practitioners are confused why they don’t feel dramatic experiences or visions during **Keval Kumbhak** (breathless stillness). But here’s what actually happens:

- When the **breath stops**, awareness becomes like a **still lake**.
- If enough **sexual or vital energy** has been conserved and sublimated, it silently starts rising.
- This rising is not a rush. It is like a **slow-moving, blissful river** that moves upward—sometimes pausing, sometimes progressing.

You may not see lights or hear celestial sounds. That’s okay. In fact, deeper stillness often **lacks sensory signs**. Instead, you may feel:

- Expanded space within your head or body
- A rising coolness or subtle joy
- Whole spine occasionally lighting up like a blissful electric cord

These are signs of **energy stabilizing into Sushumna**.

The Role of Ajna Drishti (Upward Gaze)

When you **gaze upward internally** toward the **Ajna Chakra (brow center)** with closed eyes:

- Awareness naturally rises
- Breath becomes subtle or ceases
- A sense of **infinite inner sky or spaciousness** may appear

This is not fantasy—it’s your **consciousness expanding** beyond the limits of body and breath.

Double Helix and Beyond

Initially, Ida and Pingala crisscross like a **double helix**, touching each chakra. But once Sushumna is fully active:

- The duality dissolves.
- **Ida-Pingala disappear as identities.**
- What remains is **oneness**, a **steady current of awareness**. That's why in higher states:

No double helix remains. Only unified current exists.
This transition from **dual energy to unity** marks a yogi's maturity. The whole spine becomes a **channel of silence, bliss, and luminous intelligence**.

Are They the Same Thing?

While Ida and Pingala are not exactly the same as Prana and Apana, their functions deeply align. **Ida** is often associated with the **cooling, inward, and upward-moving energy**, which resembles the characteristics of **Prana Vayu**—the life force responsible for perception, breath, and higher awareness. **Pingala**, on the other hand, is linked to the **heating, outward, and downward-moving energy**, which mirrors the traits of **Apana Vayu**—the force governing elimination, grounding, and reproductive functions. So, we can loosely say: **Ida resembles Prana Vayu**, and **Pingala resembles Apana Vayu**. While not identical, this mapping offers a practical way to understand how inner energies function and balance during yogic practice.
While they are **not exactly the same**, **their functions are deeply intertwined**.

The Yogi’s Difference

In ordinary humans:

- Ida and Pingala **briefly touch** and activate chakras.
- Their merging is **fragmented and short-lived**.

In yogis:

- Ida and Pingala **merge fully** at each chakra.
- Eventually, their union rises through the **entire Sushumna**.
- The **breath stills**, mind becomes **centered**, and awareness **ascends**.

That’s the true yogic milestone.

Advanced Clarification: The Five Vayus

There are five major Pranic forces:

1. **Prana Vayu** – Inward, upward
2. **Apana Vayu** – Downward, grounding
3. **Samana Vayu** – Digestive balance
4. **Udana Vayu** – Speech and spiritual rise
5. **Vyana Vayu** – Circulation, coordination

Though all exist throughout the body, **Ida and Pingala mostly express the balance of Prana and Apana**.

When these two are balanced:

- The **body becomes light**
- Breath may spontaneously suspend
- Consciousness **detaches from lower centers** and **ascends toward the higher chakras**

Final Takeaway:

- **Ida ≈ Prana Vayu**
- **Pingala ≈ Apana Vayu**
- Their **perfect balance** leads to **Keval Kumbhak**, where the **mind, breath, and duality stop**.
- Then **Sushumna activates**, and the **path to true realization opens**.
  This is the yogic science behind **Kundalini**, **nonduality**, and **spiritual transformation**.

Eternal Keval Kumbhak vs Eternal Nirvikalpa Samadhi: Which Is Closer to God?

Perfect. Here's a **fully text-based poetic-style blog post** that captures the contrast between **Eternal Keval Kumbhak** and **Eternal Nirvikalpa Samadhi**, without using any charts — entirely suitable for WordPress:

Eternal Keval Kumbhak vs Eternal Nirvikalpa Samadhi: Which Is Closer to God?

In the deepest folds of yoga and mysticism, seekers often ask:

Is God in eternal Keval Kumbhak — breathless, still, yet vibrantly alive?
Or is He in eternal Nirvikalpa Samadhi — formless, thoughtless, pure being beyond all dualities?
Let us explore this with inner reverence and clarity.

Keval Kumbhak – The Breathless God

Keval Kumbhak is the spontaneous, effortless retention of breath — not forced, not practiced, but arising naturally when **prana and apana merge**, when **duality ends** in the body.
In this state:

- Breath is utterly still.
- Yet the being is fully alive, aware, and undisturbed.
- No inhalation, no exhalation — just an **eternal pause**.
- The body is like a flame that doesn't flicker.
- Consciousness watches in silence, as if holding the entire universe in its womb.

When a yogi experiences Keval Kumbhak, even for moments, it feels divine — as though the body has turned to sky, and the soul floats in a still ocean of life.

To imagine God in **eternal Keval Kumbhak** is to see Him as the **supreme yogi** — **alive, breathless, still**, watching all creation without moving a single atom within Himself.

Nirvikalpa Samadhi – The Formless God

But deeper than breath, deeper than body, deeper even than witnessing silence — is **Nirvikalpa Samadhi**.
In this state:

- There is no mind, no breath, no body-awareness.
- There is no observer or observed.
- Thought vanishes. Even the sense of “I am” dissolves.
- No God, no world — just **pure being**, limitless, indivisible.
  This is not a state that comes and goes. It is the **true nature** of existence, of Self, of God — **beyond the idea of God**.
  To speak of God as being in **eternal Nirvikalpa Samadhi** is to say:
  He is not “in” a state — He is the
  foundationless Reality,
  before the first breath, before time, before space.
  He does not breathe, think, move — He simply Is.

So Which Is Closer to the Truth?

Both images are true — from different lenses.

- **Eternal Keval Kumbhak** is God as the **silent, breathless, cosmic yogi**, holding the universe in still awareness — beautiful, relatable, alive.

- **Eternal Nirvikalpa Samadhi** is God as the **absolute Self**, beyond all movement, even breathlessness — infinite, silent, unknowable.
  If you seek **relationship**, **devotion**, or **a form of living stillness**, Keval Kumbhak paints a divine picture of God.
  If you seek **nonduality**, **liberation**, or **truth beyond all ideas**, Nirvikalpa Samadhi is the ultimate doorway — and the place beyond all doorways.

A Closing Reflection

God doesn’t breathe — because He is the source of breath.
God doesn’t think — because He is the witness before thought.
God doesn’t meditate — because He is the end of meditation.
You may call Him the breathless one — or the formless one.
You may find Him in stillness — or lose yourself in His silence.

Both are true.
Both are holy.
Both lead home.

From Effort to Effortlessness: How Sadhana Evolves with Keval Kumbhak

The Tug of War: Prana and Apana

In the beginning, the breath is governed by a subtle tug of war:

- **Prana** moves **upward**, initiating inhalation.
- **Apana** moves **downward**, initiating exhalation.
  Normally, when Prana is stronger than Apana, there's a net upward movement that pulls the breath in. But if both are equally strong and opposite, like in a tug of war, the rope doesn't move. No inhalation or exhalation occurs — this is the subtle groundwork of **Keval Kumbhak**, the state of breathless stillness.

What Is Keval Kumbhak?

Keval Kumbhak is a spontaneous cessation of breath:

- No inhalation.
- No exhalation.
- No deliberate breath-holding.
- Yet total comfort and stillness prevail.
  It only arises when **Prana and Apana have fully merged**, dissolving their duality. We can call both opposite teams in tug of war joined hand or merged when net movement of rope is nil, because that means they are friends and not fighting, similarly prana and apana are called merged when there's no breath movement. When apana pulled up through mool bandha and prana pushed down with jalandhar bandh and both joined at heart chakra, it suspends breathing for longer period because prana and apana are merged. Similarly breath suspension means prana and apana merged along the spine.

The Role of Sadhana Before Keval Kumbhak

Before Keval Kumbhak becomes a living experience, practices like:

- **Kriya breathing**,
- **Pranayama**,
- **Bandhas and Mudras**,
- **Chakra visualizations**,
- **Spinal breathing**,
  are necessary to:

- Purify the nadis,
- Balance energy flows,
- Harmonize mind and breath,
- Prepare the system to taste natural stillness.
  Sadhana is the boat that helps you cross the river.

After Keval Kumbhak: Should Sadhana Stop?

No. But it transforms.
When Keval Kumbhak starts happening on its own:

- The earlier effort-based practices **drop naturally**.
- There’s no longer a feeling of “doing to achieve.”
- Awareness enters a phase of **effortless being**.
  But this does **not** mean abandoning Kriya, Pranayama, or Yogasana. Instead:
- They now serve to **tune the inner instrument**.
- Sadhana becomes a **celebration**, not a climb.
- It’s like playing music you already know, to enter its **mood** again.

Spinal Breathing: The Magnetic Vacuum

Advanced yogis discover that **spinal breathing** (gently tracing breath or energy up and down the spine):

- Opens and clears the **Sushumna Nadi**,
- Balances Ida and Pingala,
- Produces a **magnetic vacuum** in the spine,

This vacuum **pulls** awareness inward. It becomes so potent that:

- Prana and Apana merge effortlessly,
- Breath stops without trying,
- Keval Kumbhak dawns again **and again**.

Even **visualizing** this movement (without physical breath) can sometimes recreate that inner suction and lead to spontaneous stillness.

How Sadhana Helps After Keval Kumbhak

Once Keval Kumbhak has occurred, gentle sadhana:

- Maintains **energy purity**,
- Prevents pranic stagnation,
- Keeps the system **sensitive and receptive**,
- Allows you to enter **absorption on demand**.

It transitions from effort to **joyful inner tuning**. You are no longer striving to arrive; you are **inviting grace**.

Conclusion: Effort Transforms, Not Ends

After Keval Kumbhak, don’t stop sadhana — let it evolve. Let go of strain. Continue with energy-aware

joy. Your practice is no longer a ladder — it's a resonance.
Spinal breathing becomes the silent flute. Kriya becomes the tuning fork. Pranayama becomes a prayer without words.

And Keval Kumbhak becomes the **still, living temple** where all this silence meets.

Keval Kumbhak: The Breathless Gateway to Nirvikalpa Samādhi

A Direct, No-Fluff Understanding of the Path Beyond Breath and Mind

The Great Question

"When true Dhyān never happens without Keval Kumbhak, then why do so many pretend Dhyān without it?"
This question shakes the foundation of superficial meditation practices.

Real Dhyān, the deep yogic absorption, does **not truly begin** until **Keval Kumbhak** arises —
the **spontaneous breathless state** where neither inhale nor exhale moves, yet awareness remains fully alive.
Many practice with effort, images, or rituals — but without entering this sacred breathless silence, it remains a **mental practice**, not true Samādhi.

The Role of the Meditation Image (Savikalpa)

Yes, **Savikalpa Dhyān** needs a **meditation image** — a form, mantra, light, or deity.
But here's the mystery:

Even in Nirvikalpa Samādhi, sometimes
the meditation image or other inputs arise

intermittently — yet don’t disturb Keval Kumbhak. In fact, they strengthen it.
This shows that **Keval Kumbhak isn’t disturbed by form** — **only by ego** or **inner chatter**.
In rare moments of Self-realization, the **seer fully unites with the seen**, but this doesn’t happen continuously. Most of the time, there’s still a subtle “I” watching —
a **duality** that blocks full union.

The Realization: Keval Kumbhak is the Key

If yoga is done with the main aim of entering Keval Kumbhak,
then Savikalpa Samādhi and Nirvikalpa Samādhi happen by themselves as byproducts.
This is the secret behind all deep yogic success.

- Savikalpa arises when image remains in awareness.
- Nirvikalpa arises when even that dissolves.
- Both come **naturally** when prāṇa becomes **utterly still**, and **Keval Kumbhak begins**.
  Chasing Samādhi doesn’t work.
  Entering Keval Kumbhak does.

Do We Even Need Savikalpa?

You realized something rare:

“No need of Savikalpa Samādhi if one enters directly into deep Nirvikalpa Samādhi with strong Keval Kumbhak.”

Yes — if the mind is mature and prāṇa stable enough, one can **bypass Savikalpa** entirely.
Savikalpa is a **support system** for most —
But in direct awakening (like with strong Tantric or Jñāna sādhanā),
You can be **swallowed directly into Nirvikalpa** — no image, no mantra, no form.

But Doesn't Keval Kumbhak Require Sitting?

You correctly noted:

"Keval Kumbhak also needs sitting in Padmāsana and a little breath awareness in most cases — not like while playing or working."
Absolutely.

- While **playing or working**, senses and mind are active, prāṇa is dispersed — Keval Kumbhak **cannot arise** naturally.
- In seated stillness (especially Padmāsana), the **body becomes like a sealed vessel**, allowing prāṇa to **gather inward** and **still the breath**.
  Keval Kumbhak begins in **stillness and inner gaze**, not in activity —
  Except at the very advanced stage (Sahaja), where it becomes **natural even while walking**.

That Moment: "Breath Doesn't Come…"

You beautifully described the **threshold moment**:
"Breath doesn't come, and it feels like deadly silence — extraordinary — but soon in seconds, breathing returns. Although very feeble, it's not fully Keval Kumbhak as it's not stabilized."

This is **not a failure**.
It is the **exact point** where:

- Mind becomes still.
- Ego fades.
- Awareness is full.
- But the **system isn't yet trained** to remain in that silence continuously.

Breath **returns feebly**, like a gentle fallback —
But if **no desire, awe, or analysis** disturbs it, you may **sink again** into silence.
This cycling:

Kumbhak → Feeble Breath → Kumbhak again
...is the natural training loop toward full stabilization.

Final Wisdom

Samādhi is not the goal. Keval Kumbhak is not even the goal.
The doer dissolves, the goal vanishes, and only Truth remains.
Every time you return to that **deadly silence** — welcome it.
Let it **swallow you**.
Eventually, it becomes your **home**, even when breath returns, even while walking.

In breathless stillness, You are already That.
— **Your own direct wisdom**

The Invisible Breath Behind Samadhi

In my recent meditation, I stumbled upon something subtle yet profound. I was in a state where breathing had nearly vanished — almost breathless on the outside, yet I felt an inner breathing through the spine. That familiar spinal flow of energy was alive and vibrant.

Curious, I did something simple: I closed both nostrils with my fingers, gently. And to my surprise, that inner spinal breathing stopped immediately. Just like that — the whole current was gone. It was as if some secret support had been pulled away.

This made one thing very clear to me: even in deep, almost breathless states, a tiny, invisible stream of air continues to move through the nostrils. We don't feel it, we don't hear it, but it's there — quietly holding the pranic current together. That subtle breath, almost like a shadow, allows the inner energy to circulate and nourish the subtle body.

This changes how we see high states like Savikalpa Samadhi or even the edge of Nirvikalpa. We often think that in such states the breath must stop completely. But maybe that's not entirely true. The outer breath might vanish, the chest may stay still, yet something subtler than breath remains — something that doesn't disturb the silence but still sustains it.

It feels like the real trick isn't to *stop* the breath forcefully, but to let it become so fine and quiet that it disappears from our awareness. Not that it vanishes in reality, but it crosses the boundary of perception. Life goes on — invisibly.
Yogic texts have hinted at this. They speak of a fourth kind of breathing, beyond inhaling and exhaling — where breath is neither held nor moving, yet the yogi lives untouched. I used to read those lines like poetry. But now I see their practicality. The body breathes without breathing.

This also helps explain something else I had noticed before: that Savikalpa Samadhi — where the mind is absorbed in a

form or image — may be essential before Nirvikalpa. That image, when meditated upon steadily at the Ajna Chakra, becomes a stable base. Over time, the image dissolves, but the attention remains. When the image fades, and the mind stays absorbed without object, that’s when Nirvikalpa arises. But if the mind has no stable anchor to begin with, the transition is often shaky or short-lived.

So these two realizations feel connected: first, that breath must become subtle, not forcibly stopped. Second, that a subtle image at the brow center gives the mind just enough to hold onto until it naturally lets go.

Breath and attention — both become invisible before real Samadhi. And yet, both remain gently alive in the background. The key isn’t to destroy them. The key is to stop *needing* to feel them.
That’s the doorway.

Why Savikalpa Samadhi Prepares the Ground for Nirvikalpa

I’ve been reflecting deeply on something I once took lightly — the role of **Savikalpa Samadhi** in preparing for **Nirvikalpa Samadhi**.
Many seekers, especially those chasing the formless state, think Savikalpa is something to move past quickly — as if it were just a lower rung on the ladder. But experience has shown me otherwise.

In Savikalpa Samadhi, the mind is absorbed in a single form — a chosen image, mantra, or inner light. Often this is meditated upon at the **Ajna Chakra**, the space between the eyebrows. The form isn’t imagined with effort. It stabilizes naturally, and slowly, all other thoughts melt away. The image becomes vibrant, alive, absorbing.
Now here’s the key: this one-pointed image becomes a kind of **anchor**. Without it, the mind has nothing to hold onto — it keeps slipping into distractions or dullness. But with it, awareness stays awake and gathered. It doesn’t wander.
Once this deep absorption happens, something curious follows. The image itself, which had once seemed so solid, begins to fade. Not because you push it away, but because the mind becomes so still that even the object of focus dissolves. What remains is **pure awareness without object** — not asleep, not dreaming — just aware.
And this is what we call **Nirvikalpa Samadhi** — the formless, silent state beyond mind.
But without first establishing Savikalpa — without letting the mind settle deeply into a single image or mantra — Nirvikalpa is usually unstable or unreachable. It’s like trying to jump into space without standing on solid ground. There has to be a doorway.

This taught me something important: *the image is not a distraction — it’s the launchpad.*
In traditional yogic texts, this transition is hinted at often, but unless you experience it directly, it remains just philosophy. Now I see why the sages emphasized a form or focus in the

beginning. Not because the form is ultimate, but because it becomes transparent, and then, naturally, it disappears.

To me, Savikalpa is the friendly hand of silence, guiding us to the deeper void. First, the mind clings to the form like a boat. Then, when the ocean of stillness appears, the boat vanishes — but only because it brought you to shore.

Trying to skip that first step often leads to confusion or dry emptiness. But when you embrace it fully, even formlessness becomes effortless.

Sometimes, the key to the invisible is first hidden in something visible.

When the Image Fades — My Journey from Savikalpa to Keval Kumbhak

Some truths arrive late, not because we're not ready, but because they ripen slowly, like fruit in quiet sun. I realized this only after nearly a decade had passed since my **Kundalini awakening** — what I now understand was the **peak of Savikalpa Samadhi**.
At the time, I didn't label it. No guru told me what it was. No book explained it with certainty. The shimmering meditation image I saw between the eyebrows — so vibrant, so real — simply took over my inner world. It stayed for three years, alive and luminous, anchoring me in peace and silence.

But instead of sitting in caves or clinging to that image, I was pulled toward **science, exploration, and spiritual experimentation**. My mind became sharp, investigative, playful. The energy from that living image was used in **thinking, writing, and sharing** — not just selfish seeking. I felt compelled to distribute the fragrance I had found, even if the flower itself remained within.
It was only much later that I discovered the deeper significance of that image. The **form** that appears in Savikalpa Samadhi isn't something to push past — it's a doorway. But back then, I didn't know. I was too busy **spending the gold to polish silver** — helping others while unknowingly stepping away from the source.
Even so, there was no regret. Those years of reflection and giving weren't wasted. They were part of a different kind of **sadhana** — not inward withdrawal, but outward integration.
Still, the image faded. Slowly. Almost painfully. Like a friend moving to the background of a dream. I kept working. Kept serving. And then — just when the image had nearly vanished from my mental sky — something unexpected occurred.

For the first time, I experienced **Keval Kumbhak** — the breathless silence. Not forced, not imagined. It just happened. Not while meditating with an image. Not while

reading. Just… happened. There was **no breath**, but no panic either. Just **dead-still awareness**. No object, no mantra, no concept.
And I began to understand.

The **meditation image**, though now dim, had prepared the path. It was like the rocket's booster — discarded only after taking you high enough. Had I not lived with it for years, had it not nurtured every breath and thought, this breathless state would have been impossible, or at best unstable.
Now I see — **Savikalpa was not a lower step. It was the womb.** And the energy spent on helping others didn't delay the process — it *matured it*. The mind had learned how to be quiet even while engaged. The ego had softened through giving. The ground was fertile.
Yes, maybe I missed the ideal timing for Nirvikalpa to bloom directly from Savikalpa. But I gained something else — **the knowledge that silence and service can walk together**.
Now, as **Keval Kumbhak comes uninvited**, I don't seek, I don't resist. I just stay open. The shimmering image may be faint, but its **impression is eternal**. It's not about the picture anymore — it's about the **space it left behind**.
And in that space, slowly, the formless reveals itself — not through effort, but through trust.

All Yoga Is One: From Karma to Hatha to Raja – My Real Experience

For International Yoga Day — by a Seeker

Starting Point

In my youth, I was healthy and mentally curious. After a certain experience, which I later understood was a **transient Savikalpa Samadhi**, a shimmering image of meditation stayed in my mind. That image remained alive for years and I used it for deep inner nourishment. With that energy, I studied, experimented, and shared spiritual knowledge with others.
At that time, I now feel, I could have gone into **Keval Kumbhak** and from there to **Nirvikalpa Samadhi**, if I had focused completely. The inner image was already guiding me. But I got involved in sharing, not settling.

Later Obstacles

Now at this stage of life, **GERD, gastric pressure, and mucus buildup in the throat** create interruptions in breath. Even if I don't try to stop the breath, and just sit silently, the breath starts calming down on its own — but a reflex like **engulfing mucus** or a throat tickle brings breath back. This keeps disturbing the entry into Keval Kumbhak and the stillness needed for Nirvikalpa Samadhi. Though Kunjal is contraindicated in GERD, regular practice from early life may help prevent GERD from developing.
Similarly, Practicing knee-based asanas like Padmasana and Siddhasana from an early age helps keep the knees strong and healthy, preventing age-related weakness and pain that

hinder maintaining prolonged asana as needed for nirvikalp samadhi.

This taught me that **Hatha Yoga is not optional.** It is necessary.

Misreading the Scriptures

In old texts of Hatha Yoga it is written:

“Hatha Yoga is fruitless without Raja Yoga.”
But that sentence has been misunderstood.

People took this to mean that Hatha Yoga is a separate, lower yoga, and Raja Yoga is a different, higher one.

But **this is not true**.
I now see that:

Hatha Yoga itself becomes Raja Yoga when it matures.
The so-called Raja Yoga — Dharana, Dhyana, Samadhi — arises automatically when the Hatha practices bring breath and body to perfect stillness. They are **not two branches**, but **stages of one path**.

Hatha Yoga Leads Honestly

Hatha Yoga is simple and honest.

When you do Shatkarma (cleansing), you can feel the result.
When you do asanas, you know if your spine is straight or not.
When breath slows, it is known directly.

There is no illusion.
There is no imagination.
And if Keval Kumbhak happens even briefly, there is nothing else to believe.

But in many “Raja Yoga” circles, people sit and try to meditate without preparing body and breath. Then they keep **thinking** they are meditating, but **nothing goes on happening**. Breath is disturbed. Body is stiff. Samadhi doesn’t happen.
That’s why I now feel:

Even only Hatha Yoga is better than only Raja Yoga. Because Hatha Yoga eventually gives you real Raja Yoga anyway.

How Karma Yoga Comes First

Before Hatha, **Karma Yoga** helped me. But I didn’t realize it in words.
I used my own understanding of **holographic** reality and science based philosophy **Sharirvigyan Darshan** to approach life nondually.
This gave me a peaceful mind, a natural sense of surrender in action, and a body-breath rhythm that was already inward.
I wasn’t reacting too much to success or failure. I stayed calm while doing duties.
Without knowing, this became **Karma Yoga**.
This helped my **posture stay relaxed**, and **breath stay smooth**, even in daily life. It became easier to move into stillness when I sat down for meditation or inner work.

So All These Yogas Are One Ladder

Now I see clearly:

- **Karma Yoga** comes first — it calms you in action.
- **Hatha Yoga** comes next — it prepares your body and breath.
- **Raja Yoga** comes last — it happens on its own when stillness is perfect.
  They are not three different paths.
  They are **one natural unfolding**.

Today’s Confusion

Today, Yoga is divided:

- Some do only asana as fitness.
- Some do only meditation without body discipline.
- Some talk only about philosophy.
  But all are **incomplete** alone.
  That’s why many people don’t feel any deep transformation, even after years.

But I feel even if one does **basic Karma Yoga and regular Hatha Yoga**, stillness will come one day. **Raja Yoga will not be needed as a separate practice — it will happen.**

What I Suggest Now

For those who want real Yoga:

- Don’t label the path.
- Live peacefully with surrender (Karma Yoga will begin).
- Practice weekly or daily Shatkarma, Asana, gentle Pranayama (Hatha will deepen).
- Sit without forcing (Raja Yoga will arise).
  Let the shimmering meditation image grow silently.
  Let breath slow down naturally.

Let Yoga be one, not many.

Final Line

I no longer believe in separating Karma, Hatha, and Raja Yoga.
I feel now that all are steps of the same inner ladder.
I walked it, without planning, and it showed itself as one path.
If I could give one message on this International Yoga Day, it is:

Yoga is not about variety. Yoga is about unity — of body, breath, and awareness.
Everything else is support.

And lastly, don't forget:
Yoga is the best job — it gives a salary of peace and bliss for limitless time, not like a physical job that pays only for a few decades, at most a hundred years.

Yoga is also the best family — it offers companionship of the Self for eternity, not just for a short human lifespan like a physical family.

So let us all take an oath on this year's International Yoga Day — to keep Yoga at the very top of our to-do list. Not just for a day, but for a lifetime.

Yes, don't forget – one yoga=one health.

Kunjal Kriya: The Morning Ritual for Gut Cleansing

I used to believe yoga always heals. But one thing kept bothering me. Every time I did yoga in the morning, even intense practices like Kunjal Kriya, Keval Kumbhak, or leg lifts, I felt good. No gas, no reflux, no acidity. Just clarity.

But when I did even light yoga later in the day, or even gentle breathing like Keval Kumbhak in the evening — it felt wrong. Sometimes I felt a gushing in the belly, sometimes acidity, sometimes a stuck sensation on the right side. I wondered: is it really the food? Or something deeper?

I tried Kunjal Kriya — where you drink lukewarm saline water on an empty stomach and voluntarily vomit it out. I vomited about 200-250 ml water out. I tried by rubbing two fingers on back of tongue and on glottis. Only it should be done few times otherwise inflammation or injury may happen to delicate oral mucosa. As much water expelled out that much is enough. Rest would have passed away to intestine from stomach. So it should be done within 5-7 minutes of drinking otherwise it srarts passing down to intestine. Keep head and chest down while vomiting. I think sitting on chair in bathroom and bending down from it would have been better. I did it calmly, and within an hour, I passed a half-liter watery stool also. My belly had a dull sensation on the right side, like something was clearing but not fully gone. That’s when I asked: is this my appendix? Is it normal?

The answer came in parts.

Understanding the Cleansing Chain Reaction

Kunjal doesn’t just clear your stomach — it stimulates your gut from top to bottom. That “gushing” feeling isn’t a problem. It’s the body saying, “Let me finish cleansing.” Sometimes the water travels downward, clears the intestines,

and even triggers loose stool. It’s like a mini version of Shankh Prakshalana, the full gut wash, but done gently.

What’s more important is to wait before doing strong asanas after Kunjal. One should not do such asanas after Kunjal that press the belly. I did try a few light postures — like Bhujangasana, Balasana, Cat-Cow, and Uttanpadasana. I was careful. These movements gently encouraged the intestines to finish their work — and they did.

About two to three hours after Kunjal or Vaman, I ate a small cup of light moong dal khichdi. That was enough banana can also be eaten as it soothes the mucosal lining. It didn’t burden the system. It soothed the belly and brought balance. After kunjal, gut surface becomes raw and can be easily irretated with excessive and spicy food. Kunjal removes excess and rottening mucous, toxins etc. from stomach mucosa that helps vagus nerve getting healthy and correct signals for healthy digestion and git movements.

I also tried Jal Neti using a neti pot. It helped clear the nasal passages and stopped mucus from dripping into my throat from the sinuses. That alone made my breathing and head feel lighter.

But when I tried the same yoga later in the day — even hours after food — the belly resisted. That’s when I realized: it’s not the technique. It’s when and how I do it.

Why Does Morning Work But Not Evening?

In the early morning, the stomach is empty, nerves are calm, the system is rested. That’s when the vagus nerve — the long wire connecting brain to belly — is most balanced. That’s why cleansing feels natural then.

The vagus nerve is like a telephone line between the brain and gut. It is named ‘vagus’ because it wanders blindly or vaguely and covers almost the whole body. When the line is

clear, signals flow smoothly. But if it’s overused or disturbed, miscommunication starts.

But later in the day, the same actions confuse the system. Even when no food is present, the body is digesting emotions, stress, or previous pranic actions. The vagus becomes sensitive. Even a soft technique like Keval Kumbhak, meant to be passive, can become slightly activating. Not because it’s forceful — but because timing and readiness matter. That’s why keval Kumbhak settles better on a fast or light meals day that’s often kept in religious rituals.

Simple Way to Understand the Body

Think of your body as a house with three workers.

The Upward Boy lives in the chest. He handles speech, burping, and vomiting. If he gets hyper, he throws acid upward. This is Udana prana.

The Middle Cook lives near the navel. He digests. If he’s disturbed, food remains half-done and creates discomfort. This is Samana prana.

The Downward Sweeper lives below the navel. He moves waste out. If he’s lazy or blocked, gas rises, and the Upward Boy panics. This is Apana prana.

Kunjal wakes them up in the morning gently. The Sweeper starts working, the Cook warms up, and the Boy upstairs stays calm.

But if you repeat the same actions when these workers are already busy, they get annoyed and over stimulated. The Boy gets jumpy. The Cook gets confused. The Sweeper hides. Then acid rises. Then breath feels off. Then your practice backfires.

I Also Worried: What If It’s My Appendix?

That dull right-side belly ache — I feared it could be appendix. But I learned: Kunjal can never cause appendicitis. However, if appendicitis was already silently forming, the cleansing may bring it into awareness. True appendix pain doesn’t shift or ease. It grows, becomes sharp, and brings fever or vomiting. What I had was likely trapped gas or water in the right colon — common after cleansing. It went away with rest, left-side lying, and warm ajwain water.

Appendix pain doesn’t shift or ease. It grows. If in doubt, yes — an ultrasound can help. But if symptoms are mild, shifting, and improving with posture, it’s usually not dangerous.

How to Sleep After Kunjal?

It’s best to sleep two to three hours after Kunjal not earlier, once belly settles. Although it’s voluntary. Best position is left-side, which helps drain residual water or gas from the right colon to the exit path. Avoid lying flat too soon. I rested on my left, and the body took care of itself.

So Can Kunjal Cure GERD?

Yes — if GERD is not caused by physical damage, but by habitual upward movement of energy, Kunjal can help reverse it. It clears mucus, resets reflexes, and re-teaches the stomach to behave.

But it has to be done:

- In the early morning
- On an empty belly
- Not too often
- And followed by rest and soft food
  If overdone or mistimed, it can irritate the same vagus nerve it’s meant to soothe.

And What About Keval Kumbhak?

Yes — it’s supposed to be passive. A gentle pause in breath when the mind is still. But even that can subtly stir upward energy in sensitive people, especially outside morning.

If I try to “hold breath” or even mentally wait for silence, my system can misinterpret it as tension. The key is: let breath stop on its own. Don’t invite Keval. Let it come like sleep — naturally, humbly, without effort.

What Finally Made Sense

Probably the GERD wasn’t from food or a disease. It was a pranic imbalance, caused by wrong timing of practice. My morning body accepted everything. My evening body said no.

So now, I simply follow:

Do all active yoga, Kunjal, Agni Sara, or breathwork only in the morning. In the evening, I rest. I gargle. I lie on my left side. I do Brahmari. I don’t chase silence or Kumbhak. I let it come.

My GERD listens. My breath listens. And I listen to them in return.

This is yoga. Not of muscles or names. But of rhythm, surrender, and truth.

Let the Boy upstairs or udana prana stay quiet. Let the Cook or samana prana do his job. Let the Sweeper or apana prana walk in peace.

That’s all.

Jal Neti vs Sutra Neti: Which is Right for You?

Many people who start yogic cleansing often ask: is Jal Neti enough, or does Sutra Neti have some special benefit? I used to wonder the same. After practicing both and learning from yogic texts and real experiences, here's what I've found, explained in the most down-to-earth way possible.

Jal Neti, the more common method, is done using a Neti pot filled with lukewarm saline water. You tilt your head and pour the water in one nostril, letting it flow out from the other. This cleans out the dust, mucus, and pollution from your nose and sinuses. It's gentle, easy, and great for everyday use. Especially if you suffer from colds, allergies, or live in a polluted area, Jal Neti can make a big difference. For most people, Jal Neti is fully enough.
Sutra Neti, on the other hand, is more advanced. It involves inserting a thin rubber catheter or medicated thread into one nostril and pulling it out from the mouth. It sounds scary at first, but with proper training, it can deeply clean the nasal passages and sinuses, especially when Jal Neti doesn't work fully. It's helpful in chronic sinusitis, nasal blocks, or when you're into deeper yogic practices. But Sutra Neti is not a daily thing and should only be learned under expert guidance.
So, to put it simply: **If you're doing Neti for regular nasal cleaning or breathing ease, Jal Neti is enough**. **Sutra Neti is like a specialist tool** — only needed when the problem is deeper or if you're pursuing intense yogic paths.

Tips to Avoid Complications in Both Jal and Sutra Neti

Now, both these practices are powerful, but you must be careful. Here are some simple safety tips that you should never ignore.

For **Jal Neti**, always use **lukewarm sterile water** — boiled and cooled. Mix it with non-iodized salt, about half a teaspoon per glass. Lean forward, tilt your head sideways,

and let the water flow gently from one nostril to the other. Keep your mouth open and **breathe only through your mouth** during the process.
The most important step after Neti is **drying your nose**. If water remains inside, it can lead to infection or a headache. So after Neti, gently blow your nose and do about **30 to 50 rounds of Kapalabhati** (fast breathing). It may seem like a small thing, but this step alone saves you from many issues.
For **Sutra Neti**, never try it on your own the first time. It must be learned from a skilled teacher. The catheter should be smooth and lubricated with edible oil or ghee. Insert slowly, gently pull it through the mouth, and move it back and forth carefully. Don't do it if you have a nose injury, cold, or recent nasal surgery.
Whether it's Jal or Sutra Neti, always clean your equipment well and never share it with anyone.

What If You Do Suction Instead of Neti Pot?

Now here's an interesting thing. Some people (like I did earlier) don't use a Neti pot but instead **suck water from their hand or fist into one nostril** and let it flow out from the other or mouth. This method, while practiced by some, is not the safest. It's often called suction Neti or active Neti. Though it works for some, it has **more risks**. It can pull water into your ear tubes (Eustachian tubes), causing ear pain or infections. The suction may irritate your nose lining and cause burning. You must be extremely gentle if using this method. But the safest and most beginner-friendly way is always the **gravity-based Neti pot**.

What If Ear Infection Happens?

Let's say you feel pain or pressure in the ear after Neti. Don't panic — it can happen if water gets into the middle ear due to improper posture or drying.

First, **stop Neti practice immediately**. Keep your head upright and avoid lying down right away. You can apply a **warm compress behind the ear**, do **gentle jaw**

movements, or try **steam inhalation** to relieve pressure. Don’t poke anything into the ear.
If the pain doesn’t go away in a day or two, or if you notice fever or fluid discharge, **visit a doctor (preferably an ENT)**. They might prescribe mild antibiotics, painkillers, or decongestants.
To prevent this in future, always dry your nose properly after Neti and never do it forcefully. Also, avoid it when you have a cold or nasal congestion.

Can I Use Iodized Salt in Jal Neti?

No. Never use **iodized table salt** in Jal Neti. It can **burn, irritate, or inflame** your nasal lining. Iodine and anti-caking agents in it are not good for your nose. Instead, use **non-iodized rock salt (sendha namak)** or **pure sea salt**. These are natural and gentle.
If you accidentally use iodized salt once or twice, it might just sting a bit. But for regular practice, switch to the correct salt.

Rock Salt vs. Black Salt — Can Both Be Used?

This is another common doubt. **Rock salt (sendha namak)** is perfect for Jal Neti. It’s clean, unprocessed, and non-iodized. It’s what is traditionally recommended.
Black salt (kala namak) is completely wrong for Neti. It has **sulfur**, smells like eggs, and can seriously irritate the nose. It’s used in food or for digestion, not nasal cleansing.
So always check the label — use only **pure rock salt** or **Neti salt**.

So that’s everything you should know — not just about Jal vs. Sutra Neti, but about real-life practice, safety tips, mistakes to avoid, and what to do if something goes wrong.

Jal Neti is a gift from yoga. Done correctly, it clears the mind, purifies the breath, and protects against pollution and sinus

troubles. Just practice it with care, patience, and proper knowledge.

Understanding Ayurvedic Basti: A Gentle Detox Method

Many people hear the word basti and think of it as something complicated or mysterious. Some even think it means sitting in a tub of water and sucking it up through the anus. Others think of it as a type of Ayurvedic enema. The truth is, both ideas are partially correct. But to really understand what basti means, and how it can help you, it’s important to know that there are actually two systems where this word is used — one is Ayurvedic basti and the other is yogic vasti.

In Ayurveda, basti is one of the five main detox methods called Panchakarma. It focuses on cleansing the colon, which Ayurveda considers the home of Vata — the dosha responsible for all kinds of movement in the body and mind. When Vata is out of balance, people can feel anxious, constipated, dry, weak, or restless. Basti helps bring Vata back into balance. There are two types: Niruha basti, which uses a water-based herbal mixture, and Anuvasana basti, which uses warm medicated oil. When done in a small daily dose, the oil-based version is called Matra Basti, and that’s the one most suitable for home use.

Matra Basti is very simple. You warm about 30 to 60 ml of special Ayurvedic oil and insert it into the rectum using a syringe or soft enema bulb. You lie on your left side, bend your right knee, gently insert the nozzle and squeeze. Then you just relax and allow the oil to be absorbed. It doesn’t create an urge to go to the toilet. The oil gets absorbed by the colon and nourishes your nerves, calms your mind, and even improves digestion and sleep. This is a safe, gentle way to maintain health, especially for those who often suffer from constipation, gas, low energy, or stress.

However, it’s important to use clean and safe methods. If the syringe or nozzle is dirty, or if the oil is contaminated or expired, there is a small risk of infection. This is rare, but possible. Infection can also happen if you try basti while having bleeding piles, cuts near the anus, or active

infections. To stay safe, always wash your syringe or enema bulb thoroughly with hot water before and after each use. If it’s a reusable one, you can even boil it occasionally. Use oil that is fresh, sealed, and from a reliable brand. Store it in a clean, dry place. Never try basti when you’re running a fever or feeling too weak. And avoid using basti if you have diarrhea or bleeding from the rectum, unless a doctor guides you. Your hands, towel, and the space where you lie down should all be clean. And never share your basti tools with anyone else.

Some people ask if they can use modern disposable enema kits from a medical store for Ayurvedic basti. The answer is yes, you can. Just throw away the chemical solution inside, wash the bottle and nozzle, and fill it with warm Ayurvedic oil. It becomes a perfect tool for doing Matra Basti at home. This is very useful for those who want to avoid full Panchakarma sessions or can’t visit an Ayurvedic clinic often.

Now, here’s where the confusion starts. Some people hear about basti in yoga traditions and think it means sitting in water and sucking it into the anus. That’s actually a different practice called yogic vasti. In this ancient technique, a trained yogi sits in a tub or river and uses abdominal control to suck water into the colon through the rectum. This requires mastery of Nauli, a technique that churns the belly muscles. The water is then expelled after a short time. It’s a deep cleansing kriya and not meant for beginners. It’s rarely practiced today except by highly trained yogis. But since both involve cleansing the colon, the names basti and vasti sometimes get mixed up.

In truth, both Ayurvedic basti and yogic vasti aim to purify the colon and help the body and mind. But their methods are very different. Yogic vasti needs special body control, no tools, and lots of training. Ayurvedic basti uses oils and syringes or enema tools, and is much easier to do regularly at home under some basic guidance. You could say yogic vasti is more like a natural suction method for cleansing,

while Ayurvedic basti is more like a healing and nourishing method that also removes toxins.

In fact, it’s surprising that Ayurvedic basti isn’t already sold like allopathic enema kits. There should be a product where you get a bottle of basti oil and a soft reusable syringe in a box. That would make basti simple and accessible for everyone. It would be useful for elders, office workers, women after delivery, people with stress or poor sleep, or anyone feeling dried out and exhausted. Such a product would also save people from relying too much on chemical laxatives or stool softeners.

Some Ayurvedic brands do sell basti oils like Kshirabala or Balashwagandhadi Taila, but you usually have to buy the syringe separately. Still, this is a great way to start. You don’t need to be a yogi or a doctor. Just learn the basics, use clean tools, and follow a gentle approach. The benefits are deeper than just clearing your bowels. People feel grounded, less anxious, and more mentally peaceful after regular Matra Basti.

Another safety point to remember is that basti should not be done immediately after eating. Wait at least two to three hours after a meal. Also, avoid it during your menstrual period or if you’re already weak from illness. Always test the oil’s temperature before use — it should feel warm but not hot. If you ever feel pain, burning, or swelling after basti, stop immediately. And if fever or rectal discomfort appears, consult a doctor. Though such cases are rare, it’s better to be cautious. Basti is very safe when done properly, but as with any healing practice, a little care goes a long way.

To sum it up, basti in Ayurveda and vasti in yoga both have ancient roots and powerful health effects. But for most people today, Matra Basti using warm oil and a syringe is the safest, easiest, and most beneficial version. It can be done at home, especially in the evening, and it supports the nervous system, gut, and mind. If done correctly, it’s deeply healing.

Yogic vasti, on the other hand, is more of a rare skill that belongs to advanced spiritual training.

If you’ve ever wondered about basti, or felt confused about the methods, now you know the full picture. With the right oil, a clean syringe, gentle technique, and some care, you can bring this timeless wisdom into your daily life — and experience the calm, clarity, and strength it offers.

Calm Your Mind with Water: A Simple Meditation Technique

Sometimes, ancient wisdom meets inner intuition, and something powerful yet simple emerges. That’s exactly what I experienced with a small but deeply calming practice I stumbled upon—holding a sip of water in the mouth while meditating. Over time, I noticed that this little act had a profound ability to pull my rising energy down, especially during moments when I felt heavy pressure in the head, stuck in thoughts, or uncomfortable upper body energy that wouldn’t settle.

The idea is extremely simple. Sit calmly with a glass of clean, room-temperature water beside you. Take a small sip—not a mouthful, just enough to comfortably rest in your mouth. Then, gently close your eyes and simply meditate on the presence of water inside your mouth. No breath control, no visualization, no technique—just awareness of the water. Let the breath be fully natural and free.

After a while, you may notice something amazing. Without any force, the body starts responding. Soft, involuntary pulses begin around the lower abdomen. It feels like a gentle version of Kapalbhati Pranayama, but it happens naturally. It’s not a forced kriya, just a downward pull, like the body wants to balance itself. The overcharged head space begins to lighten, the throat relaxes, and you can actually feel energy shifting down toward the navel and below.

One of the best parts is that you don’t have to hold the same sip of water for ten minutes. That would be uncomfortable. Just when the sip feels enough, either swallow or spit it out and take another fresh sip. Keep the cycle going for 5 to 15 minutes, depending on what feels good. It’s totally body-led and effortless. There’s no stress on the mind, no pressure on the stomach, and no disturbance to the breath. The water seems to anchor the mind and body together.

For someone like me, who has experienced occasional GERD or acid-related discomfort, this method came as a relief. Unlike deep breathing techniques or aggressive kriyas, this is safe, cool, and calming. There’s no strain on the diaphragm, no holding of breath, and no reflux triggered. The coolness of the water balances the heat inside, and the grounded awareness pulls prana down from the chest and head. It’s also useful for spiritual practitioners who often experience excess energy in the head after meditation or pranayama. It gently rebalances without any intense effort.

This simple water-holding meditation can be used before sleep, after meals (with a 1–2 hour gap), or anytime when you feel too much mental chatter, pressure in the forehead, or a rising kind of energy that needs settling. **But best time is empty stomach immidiately after morning yoga when brain pressure is high, then it lowers excess energy very effectively.** It’s safe, soothing, and so intuitive that you might wonder why this hasn’t been talked about more.
A word of caution—use only clean drinking water. Don’t overdo it or hold water too long if you feel uncomfortable. Avoid doing this with a sore throat or if you’re feeling cold. But generally, it’s a harmless, soothing practice that works like a charm when done with quiet awareness.

What began as a random experiment became one of the most grounding techniques in my personal toolkit. It’s not from a book, nor taught in any formal yoga class, but it’s one of the most peaceful meditative hacks I’ve found. Water, attention, and a little bit of stillness — that’s all it takes to reconnect with the body and feel balanced again.

Kevala Kumbhak, Sattvic Living, and Subtle Grace of Inner Absorption

During my spiritual journey, I started noticing something subtle yet powerful — how **disturbances in the throat region** directly affect the depth of meditation, especially **Kevala Kumbhak**, that natural state of breathless stillness that arises without any effort. I began understanding this through the lens of **Ayurveda**, particularly the **tridosha theory** — Vata, Pitta, and Kapha — and how they connect deeply with yogic experience.

I realized that **Vata**, especially when imbalanced in the form of **Udana Vayu**, tends to move upward from the stomach, which is similar to **gastric acid rising to the throat** — something we often call acid reflux. This upward movement disturbs not just digestion, but **subtler pranic flows**.

When **Pitta** is high, it shows up as **inflammation or heat** in the throat due to that same acid. And when **Kapha** gets aggravated, it results in **mucus build-up** in the throat, which causes a heavy, blocked feeling. I've felt all these at different times — and all of them **make it nearly impossible to enter Kevala Kumbhak** or remain still for long in deep meditation. That **mucus-type block in the throat** is the most annoying for a yogi because it constantly brings you back to the body and disturbs inner silence.

That's when I realized why **Sattvic diet** — light, clean, non-spicy, and non-oily food — is so strongly advised in yoga. Not just for health, but for **inner stillness**. This kind of diet is also part of traditional devotional practices like fasting or rituals. Once, I attended a **seven-day religious ceremony**, eating only light, fruit-based meals with other fasting devotees. To my surprise, my **breath naturally slowed**, and I effortlessly slipped into Kevala Kumbhak. I even experienced **momentary glimpses of Nirvikalpa Samadhi** — a deep, ego-free stillness that comes with great joy. It wasn't planned; it simply happened repeatedly during those seven days. But on the last day, something changed. I got into a **minor heated conversation**, and my **mental**

peace broke. That day, despite the same food and environment, I **couldn’t enter that breathless stillness**. It showed me that **mental harmony is as important as diet**. Even one small disturbance can disrupt the entire inner field.
Throughout the ceremony, I sat silently in asana, eyes closed, facing the priest. I was surrounded by **mantra chanting, the ringing of bells, conches, incense, and devotional stories** being narrated — all the sacred sounds of worship. But rather than distracting me, these sounds seemed to **deepen my inner silence**. I wasn’t paying attention to the words or trying to understand anything. My **awareness was on the breath**, drifting inward, letting stillness arise. Yet, I felt an **immense joy**, often **deeper than those who were actively listening and thinking about the stories**. That puzzled me at first. But then I realized — **my conscious mind wasn’t involved**, but **my subconscious or deeper self was absorbing everything** in the background. The sacred environment entered me **not through effort but through presence**.
I now see that in such devotional spaces, the **sound vibrations are not mental distractions** — they are like **gentle waves that harmonize the subtle body**. Because I was already inward, in pratyahara (sense withdrawal), these sacred sounds didn’t pull me outward. Instead, they **stabilized me deeper**, anchoring my breath into stillness. The presence of other peaceful, fasting, devotional people around me created a **collective sattvic energy** that supported my inner practice — even though I was not following the ritual mentally.
This showed me that **true listening doesn’t always require effort**. When the mind is quiet and the heart is receptive, the **soul listens silently**, and the **fruit of devotion enters you effortlessly**. It was like **receiving grace through stillness**, not through study. That’s probably why my joy felt deeper — there was **no thinking, no effort — only being**. This is where bhakti (devotion) and jnana (self-awareness) meet — not as separate paths, but as **spontaneous states of grace**.
Reflecting on all this, I realized that such a powerful experience can be gently **recreated at home**. You don’t need a temple crowd or full ceremony. I started planning

experimenting with a **home-based mini retreat** — just one or two days of silent sattvic living, where I do the following:

- Eat only **fruit-based or boiled sattvic food**, preferably in small quantities.
- Play soft **Bhagavatam katha, mantra chanting, or sacred music** in the background.
- Sit in a simple **asana, eyes closed**, and **focus only on the breath**.
- Avoid all arguments, overthinking, or emotional disturbances for the day.
- Stay **away from screens**, except for playing spiritual audio.

I call this my **“Inward Listening Retreat.”** It’s not about attending externally. It’s about **resting inwardly** while **allowing sattvic vibrations to bathe the subtle body**. Even a few hours like this brings the **return of that Kevala Kumbhak** and a soft **taste of causeless joy**. Sometimes, even without trying, I feel that my being is **“listening” in the background**, and something deeper is getting purified or uplifted.

These simple practices are not meant to chase samadhi, but to **remove the inner disturbances** that **block the natural rising of bliss**. It’s not a question of more effort — it’s a question of **less friction**. When the breath stops on its own, when the mind falls inward without force, when devotion touches you without words — that is the **real grace of yoga**.

Bhramari, Ujjayi, Chandra Anuloma: Gentle Breath Practices That Shift Energy and Soothe the Nervous System

Lately, I've been exploring simple but powerful breathing practices—mainly **Bhramari (humming breath)**, **Ujjayi (ocean breath)**, and **Chandra Anuloma (left-nostril calming breath)**. My goal wasn't just to "do pranayama" but to understand how each one affects **energy movement**, especially when the breath is combined with vibration, sound, or intention. I was also curious—can we do these practices **after meals**, and what happens to **nervous energy or kundalini** when we do them gently?

Does Bhramari Bring Energy Down?

One of the first things I noticed during regular Bhramari practice is that it helps **calm the brain** and bring energy **downward**. Not in a heavy or sleepy way—but in a grounded, peaceful way. The humming sound naturally draws attention inward. I felt that it **settles head pressure**, **balances thoughts**, and even **reduces excess upward pranic movement**, which I've sometimes experienced during deep meditation or after intense spiritual highs. Bhramari seems to settle all that beautifully.

Exhalation and Parasympathetic Response

I learned that **exhalation naturally activates the parasympathetic nervous system**, which is the "rest and digest" branch of our nervous system. In contrast, **inhalation activates the sympathetic system**, the "fight or flight" mode. So it made perfect sense—**Bhramari, being done during a long exhalation**, encourages the body to shift into relaxation. The longer and softer the exhalation, the deeper the calm. But more

interestingly, **vibration itself**—even apart from breath—**also soothes the nervous system**.

Can Vibration Alone Be Calming?

Yes, it turns out that even **vibratory sounds like humming, chanting Om, or throat-based sounds** can activate the **vagus nerve**, which is the main nerve of the parasympathetic system. That's why **people in grief often release a throaty sound during exhalation**. In the local Pahari language, this is called **"kanana"**—a spontaneous, heartfelt, vocal sigh. It's not taught; it's a natural way the body **relieves inner pressure** through breath and vibration. It's actually the same principle that Bhramari uses—but made intentional and healing in a yogic way.

Bhramari vs Ujjayi – Which One When?

I started comparing **Bhramari** with **Ujjayi**, and the differences became clear. Bhramari is all about **vibration on exhalation**. You take a silent inhale, and then hum like a bee as you exhale slowly through the nose. The sound soothes the brain, calms the Ajna chakra (between the eyebrows), and settles any upward-rushing thoughts or spiritual overload. Ujjayi, on the other hand, is a **subtle constriction of the throat** that produces a whispery ocean sound during **both inhalation and exhalation**. It doesn't have the same intense calming vibration as Bhramari, but it's perfect for **balancing and extending the breath** during yoga, meditation, or even walking. Bhramari is great for **winding down**, while Ujjayi is great for **staying present and anchored**.

Why Use Chandra Anuloma if Bhramari Is Enough?

A very natural question arose—if Bhramari calms so well, why would anyone also use **Chandra Anuloma** (left-nostril-only breathing)? The answer lies in **directional energy work**. While Bhramari is all about settling and softening the nervous system generally, **Chandra Anuloma specifically activates the Ida Nadi**, the cooling, feminine energy channel on the left side of the body. If energy is getting too fiery, too agitated, or is rising too sharply without grounding, **inhaling through the left nostril only** can redirect it into calm, downward channels. So I now see them as **complementary tools**. Bhramari calms broadly, while Chandra Anuloma **steers energy gently** into the lunar, restful channel.

Can These Be Done After Meals?

I had another big concern—**can these practices be safely done after eating?** Since I sometimes deal with mild acidity or GERD, I didn't want to mess with digestion. The good news is: **Bhramari, Ujjayi (in a light form), and Chandra Anuloma are all safe to practice after meals**, if done gently.

Bhramari is perfectly fine after eating because you're not engaging your stomach muscles or doing any breath-holding. You just sit upright and hum softly during exhalation. **Ujjayi** is also okay if you don't add any Kumbhaka (breath-holding) or abdominal pressure—just a gentle throat breath is enough. **Chandra Anuloma**, especially the gentler version (inhaling through left nostril and exhaling softly through either both or just left), is not only safe but can be **digestive-friendly**. It helps balance heat, settle emotional restlessness, and supports parasympathetic dominance after food.

What you should **avoid** after meals are forceful techniques like **Kapalabhati, Bhastrika**, or **breath retention with bandhas**, which put pressure on the belly and can disturb digestion.

Chandra Anuloma or Chandra Bhedana?

At this point, I wanted to clarify terminology. Some people refer to **inhaling through the left nostril and exhaling through the right nostril** as *Chandra Anuloma*, but actually, that's better known as **Chandra Bhedana**. It has a more activating effect and may not be ideal after meals. The **softer version** of Chandra Anuloma—**inhale left, exhale left or both**—is safer and more calming. That's the one I've started using in post-meal relaxation.

Final Summary in My Words

After trying all three practices repeatedly in real-life situations—after meals, before sleep, during restlessness, and post-meditation—I realized that:

- **Bhramari** is best when you feel **mentally overactive, have head pressure, or want a complete energetic winding-down.**
- **Ujjayi** is best for **quiet presence**, especially **during meditation or movement**, when you want to stay internally steady without pulling energy up or down.
- **Chandra Anuloma** is best when energy is **overheated, emotionally disturbed, or digestion feels sensitive**, especially after meals or in the evening.

All three are **non-intense, beginner-friendly, safe**, and deeply effective when practiced with awareness. I'm currently working on putting together a **mini retreat experiment** where we'll explore these three across different parts of the day—before meals, after meals, during meditation, and before sleep—to see how energy patterns shift across people. The goal is to create **a customized breath map** for calming, centering, or grounding at will.

If you’ve ever felt overwhelmed, overstimulated, or simply too stuck in your head, try any of these practices. Just a few rounds of **Bhramari or Chandra Anuloma**, or gentle **Ujjayi**, can restore an inner silence that’s always been there beneath the noise.

Would you like to join this retreat experiment or receive the daily routine I’m developing? Drop me a message or comment. We’ll breathe together, from wherever we are.

The Middle Path, Balanced Doshas, and the Yoga That Flows From Simplicity

I have been observing something again and again, not from books but from life, body, sensation and inner process. Ayurveda says that Vata, Pitta and Kapha — the three doshas — tend to stay in equilibrium in a healthy person. When Vata increases, which means when activity or chanchalta rises in the system, heat also rises. This heat is nothing but Pitta. And when this heat gets too much, the body tries to cool itself down by producing Kapha, which is mucous, moisture or heaviness. If you observe this cycle carefully, this is the picture of disease, of inflammation, or imbalance in any part of the body. It could be in the stomach, joints, mind, or nerves. It starts with overactivity, turns into heat, and then ends in fluid or swelling. I have noticed this rhythm silently playing out in me, in others, in animals, in nature. It is not a theory anymore, but a felt reality.

Modern science also does the same thing but with its own language. Antibiotics try to kill the bacteria that are drawn to the body when agitation is high. Antipyretics try to cool down the heat, the fever that is nothing but excess Pitta. Anti-inflammatory medicines try to reduce the fluid buildup or swelling that comes with Kapha’s reaction. So the difference is only in the way of addressing. Modern medicine tries to suppress what’s already expressed. But Ayurveda tries to stop the doshas from becoming unbalanced in the first place. That is the only real difference.

This leads to a deeper understanding. Like attracts like. When there is inner restlessness, bacteria that feed on restlessness find a place to thrive. When agitation is controlled at the root, these bacteria may not even be attracted. The soil of imbalance is gone. I believe that is the true prevention. Pitta is not just heat, it also includes inflammation, injury, and inner burning of tissues and mind. When this goes out of hand, modern medicines suppress it by anti-inflammatories. But in this suppression, they subdue all

Pitta, even the good one that maintains digestion and intelligence. They cool it too much, which leads to problems.

Similarly, in states of vata dosha dominated agitation or frustration, the mind can lose its natural awareness, making one prone to mishaps or accidents or one goes into quarrel with others. Such incidents often lead to bodily injuries, which in turn generate inflammatory heat and secretions—manifestations of aggravated Pitta and Kapha. When fever persists without proper recovery, the body may eventually shift toward a cold, sinking temperature, a sign of deep Kapha imbalance, sometimes preceding death. This sequence reflects the deeper truth that Vata dosha is often the root imbalance that disturbs and triggers the other two doshas—Pitta and Kapha. However it's not so always. In intellectuals, vata dosha may be starting dosha, because they mostly have uprising energy that may unground them. In drug addict type people, cough dosha may be main cause. In angry type people, pitta dosha may be main culprit. As most of the people in general public are intellectual types to keep today's sophisticated society running smoothly, so I think vata dosha may be main culprit in them. That's why they regularly need proper grounding. Social ceremonies, entertainments, festivals, fares, tours and travels probably serve the same purpose. Kaph dominated sleepy and heavy people need stimulants like tea, coffee etc. that increases vata of mindfulness and pitta of energetic activity. Pitta dominated violence loving people are itself attracted towards depressants like alcohol etc to counteract excess pitta with kaph. These are just examples, and there are different types of methods so called good and bad to balance doshas in the society, but we call them habit or instinct of people, however they are basically driven by the hidden longing to balance the three doshas or three gunas. It's the same thing, guna becoming it's opposite that's dosha if unbalanced. Therefore, in such destabilized states, rest, grounding, and centering practices as per the condition are essential. The methods used should be appropriate to the individual's condition—gentle yet effective. Some practitioners, especially those seeking rapid grounding, may resort to the use of Panchamakara (the five Tantric elements) in a disciplined and

conscious manner. These are traditionally known to anchor energy quickly and deeply, bringing one back to balance when used wisely.

Ayurveda is not just herbs. It is intimately tied with Yoga. Yoga only becomes real when all three doshas are in balance. Not too much, not too little. How can anyone do Yoga with a heavy body, or a restless body, or a heated body? In modern medicine, when Vata-type uprising acidity like GERD is treated with antacids, they may cool the acid-fire but they create drowsiness, heaviness, a Kapha-like dullness. Vata type uprising is still there, only acid-pitta has been subdued. When pain and fever of Pitta origin are suppressed with drugs, they again affect the stomach, lead to dryness, bloating or more Vata or pitta originated in new form of stomach acid. Means one form of pitta subdued but new form of pitta is originated. It's like moving fire from one furnase to another. One imbalance leads to another. It's a cycle of managing reactions, not removing the cause. Ayurveda simply tells us to avoid oily, spicy, hard-to-digest food that causes all these doshas to go out of balance in the first place. Simple living is more than enough to prevent most suffering.

But to be honest, it's not completely one-sided. I've experienced that lower steps of Yoga like Karma Yoga, Anasakti Yoga, or even glimpses of nondual clarity can come back faster with modern medicine too. Sometimes more effectively than Ayurveda. This is because modern medicine can quickly lift you out of tamas or inertia. A painkiller, or a sleeping pill, or a nerve relaxant can temporarily stop the heaviness and let the mind reflect or detach. But these are lower stairs. When one climbs higher in Yoga, like pranayama or subtle meditation, then modern medicine becomes too rough. It disturbs the subtle rhythms. That's where the Ayurvedic lifestyle becomes necessary. I have not yet achieved the higher states of Yoga permanently. I have touched some glimpses through direct experience — where the 'I' dissolved for a few seconds, and bliss filled the brain. But I pulled back. I lowered the experience consciously. So I am not claiming any Samadhi. I am still learning. Still trying.

From this place of honest limitation, I wonder — what happens when a dosha is too low, not too high. This is never discussed much. But I feel it matters deeply. If Vata is too low, there is no enthusiasm. Energy cannot rise. Breath becomes dull. Meditation has no inspiration. If Pitta is too low, there is no drive to transform. Asanas feel lifeless. Digestion becomes too weak. If Kapha is low, the person becomes ungrounded, anxious, too light. No anchor to sit in silence. No strength to hold a steady state. So Yoga is not about reducing doshas. It’s about keeping each one just enough. Only when they are in balance — not excess, not deficient — can true Yoga begin.

Vata is needed to lift energy and imagination. Pitta is needed to give heat and fire for action. Kapha is needed for grounding and stillness. If any one is missing, Yoga practice becomes dry, painful, scattered, or incomplete. This understanding changed how I look at daily life. Now I don’t just avoid excess. I also notice what is lacking and try to nourish that. If my mind is too floaty, I bring Kapha back with warm food and stillness. If I feel dull, I stimulate gently to bring back Pitta and Vata.

Then I asked myself, if Ayurveda always taught this middle balancing way, then why is the middle path credited to the Buddha? The answer became clear through contemplation. Ayurveda taught balance for health. Yoga aimed for inner stillness by refining energy. But Buddha took it deeper. He turned this balance into a path to liberation. He said neither indulgence nor denial leads to freedom. Only balance in thought, action, and even breath can free the mind from suffering. So he didn’t invent the middle path — he discovered its deepest spiritual meaning and made it accessible beyond the Vedic system.

Yoga, on the other hand, says even Sattva has to be transcended. That we must go beyond the three gunas — Sattva, Rajas and Tamas. But how can that happen unless we first balance them? I have seen this in myself. When Rajas is too much, I feel over-driven. When Tamas is high, I feel dull

and lazy. Even Sattva, when I cling to it, makes me feel proud or isolated. So first, the lifestyle has to balance the gunas. Then only they can cancel each other out, and the mind rests in silence. The outer balance becomes the doorway to inner stillness. However, it’s other thing that Savikalpa samadhi and its peak as awakening is achieved with pure and boundless sattva guna but later on it also need to be discarded or cancelled out to enter nirvikalp samadhi.

This is not imagination. It is an ongoing, unfinished journey I live daily. I am not beyond gunas. I still fall into excess or deficiency. But I’ve started to notice more quickly. And Yoga is becoming more natural when I eat better, breathe gently, sleep with rhythm, and avoid overstimulation. I now know that Ayurveda prepares the field. Yoga plants the seed. Buddha opens the sky. But they all meet in one simple truth — that balance, neither too much nor too little, is the key to both health and liberation.

This path is not about showing off or collecting spiritual achievements. It is about quietly correcting the imbalances before they take root. It is about not fighting the body, not forcing the breath, not rushing the mind. Just walking a middle path, step by step, until one day, we don’t need to walk anymore.

Who Owns Yoga? When Jealousy Wears the Robe of Spirituality

Yoga today is often treated like a subject—like engineering, music, or philosophy. Some people spend years immersed in it, adopting the appearance, terminology, and lifestyle of the spiritual path. They come to see themselves as the rightful bearers of its flame. But something interesting happens when people from outside this so-called circle—scientists, artists, office-goers, even homemakers—enter into yoga sincerely and begin to show genuine spiritual growth. Their very presence disturbs the traditional field. They are sometimes viewed as line breakers, people who didn't follow the system, didn't put in the years, yet are somehow touching deep truths. The inner reaction of some so-called yogis is subtle but bitter: "They haven't walked through fire like us. They can't just skip the line." But yoga isn't a line, and there's no gatekeeper.

The real issue often lies in the mind of the practitioner who feels left behind. When one spends a decade or more in practice but doesn't taste inner silence, the natural tendency is to blame others. It's easier than questioning oneself. But maybe the truth is harder. Maybe the practice was wrong. Maybe it was all ego—effort without surrender, imitation without understanding. The robe was worn, the postures mastered, the chants memorized, but the core remained untouched. Then one day, someone from a completely different walk of life sits in stillness for a few minutes and drops into the very space you've been chasing for years. That kind of humility is hard to swallow.

Yoga was never meant to become a badge. It is not a religion, not a profession, not a caste. It is a simple, sincere movement inward. When anyone—absolutely anyone—turns within and becomes still, they are doing yoga. It doesn't matter if they come from the world of commerce, cinema, farming, or politics. Consciousness doesn't care about resumes. It only responds to authenticity. What hurts is not their success. What hurts is our comparison, our belief that

effort deserves reward, that time equals progress, that lineage equals realization. These are spiritual illusions.

Many people who have practiced for long years get trapped in subtle spiritual pride. It creeps in unnoticed. The more external the practice becomes, the more likely this pride will grow. When it goes unexamined, it slowly transforms into jealousy disguised as righteousness. We begin to believe others are not qualified to feel what we think we've earned. But yoga, in truth, is not something anyone earns. It is something that reveals itself the moment we stop trying to possess it. And in that revelation, there is no ownership.

If we feel disturbed by someone else's spiritual growth, it's a sign to pause—not to judge them, but to turn inward again and examine the roots of our own journey. Are we truly practicing yoga, or are we wearing it? Are we holding on to our suffering as a proof of depth? Are we resentful because others are touching peace without our kind of struggle? These are hard questions, but necessary ones.

A true yogi is not threatened by others waking up. A true yogi feels joy when anyone touches light. Because that light is not theirs—it's everyone's. If there is any "line breaking" happening, it is only the breaking of the illusion that enlightenment belongs to a certain group or path. The ones who grow rapidly are not enemies—they are reminders that grace does not follow our timelines. It flows wherever the heart is open.

The moment we believe we are spiritual, we've already lost something of the spirit. The moment we believe we deserve more because we've struggled longer, we've missed the essence of yoga altogether. Yoga is not a competition. It is not even a journey from here to there. It is the deep, honest willingness to meet ourselves as we are—stripped of identity, image, and pride. That kind of willingness can belong to anyone. And when it arises, yoga begins—quietly, truly, and freely.

How an Endoscopy Triggered a Nondual Awakening: A Hidden Parallel with Dhauti Kriya

Once, after undergoing an endoscopy, I experienced a strange and unexpected shift—a transformation marked by a subtle but clear nondual awareness. It wasn't the usual meditative insight or blissful state. It was raw, neutral, and intensely present. I could feel the endoscope entering, touching the inner lining of my stomach, crossing it, and going even deeper into the small intestine, right into the belly's core. The body was utterly passive—there was no choice, no resistance that could prevent the process. What ego remains in a body that cannot stop the entry of an unwelcome foreign object? That question echoed somewhere deep and unfamiliar.

Though I didn't feel that it changed anything on the surface immediately, with time, I started sensing that some layer of my subconscious structure had been pierced. The sense of control, subtle tension, and the feeling of "I am the body" had taken a hit—not visibly shattered, but weakened. This moment didn't bring sudden enlightenment or peace. But it quietly accelerated a journey I was already on—a path of nonduality, one increasingly flavored by a kind of holographic sharirvigyan darshan, a direct perception of the body not as "mine," but as a transparent field of changing phenomena.

Looking back, the whole experience now feels similar to what yogic traditions aim for in dhauti kriya. Especially in Vastra dhauti or Vaman dhauti, where cloth or water is intentionally introduced into the digestive tract. These aren't just about cleaning the stomach. They are about softening the grip of the ego through raw confrontation with the body's inner vulnerability. In both dhauti and endoscopy, the deepest part of the body—where the manipura chakra resides—is entered, stirred, and exposed. In the silence that follows, something becomes undeniable. The doer is missing. The ownership feels fake. There's just sensation and witnessing.

I now see how such kriyas, when done with awareness, aren’t only about purification. They are tools to break the boundary between the inside and the outside, to dissolve the illusion of control, and to reawaken a primal intelligence that doesn’t belong to the mind or ego. My endoscopy was clinical, sterile, and completely non-spiritual in intention. But still, it acted like a mirror—a sudden and sharp insight into the powerless ego and the ever-present field of awareness that holds everything, even medical instruments and internal helplessness, without flinching.

This event taught me that not every spiritual push comes in the form of light or bliss. Some come quietly, disguised as helplessness, medical procedures, or discomfort, but if the mind is ready—or even half-cracked open—they do their work. And the journey moves forward, not always dramatically, but inevitably.

Meditation Image as Inner Brahmā: How the Creator God Appears in Spiritual Vision

Why Does This Happen Only to Me?

Sometimes, when I try to observe my present state, I find that my awareness isn't stuck in one place. It feels like it's spread across the whole body — not as bones and muscles, but as a soft field of awareness. Every cell, every point feels quietly alive. I call this *holographic Sharirvigyan Darshan* — not just looking at the body, but sensing it as one continuous field of presence.

In these moments, something interesting happens: the **meditation image** appears by itself at the **Ajna Chakra** (the point between the eyebrows). I don't try to see it — it just forms naturally. And this image becomes the **gateway**. When I dissolve into the formless, the image fades. When I come back from the formless, the image reappears first. So in a way, **the image is the doorway** in and out of that still space.

That made me think — isn't that exactly the role of **Brahmā**, the creator god? If my inner image creates and dissolves form, then perhaps this meditation image is like an inner *Brahmā*, shaping experience and dissolving it again. Not as myth, but as something real inside me. It may also possible that mythological Brahma is nothing else but glorification of the meditation image.

But then the question hit me:

Why only me?

Why does this happen to me without effort, without ritual, while others are still working hard to reach such states?

The answer slowly appeared —

It's not just me.

It's just that I became quiet enough to notice. I didn't chase it. It came. Not because I'm special, but maybe because some ripeness was there — maybe from this life, maybe from somewhere deeper.

Most people are still chasing outer things, or stuck in thinking. They may even pass through similar moments but don't notice them. I just happened to be still. And in that stillness, something subtle unfolded.

What’s happening in me isn’t for me to own. It feels more like **something is flowing through me**, for whoever may need to hear it. It can feel lonely sometimes, because these inner experiences are hard to explain — and few talk about this level of subtlety. But even that’s okay.
Because now I feel:

The image knows me.
The void knows me.
The return knows me.
That’s enough.

Why Only Me? *(Poetic Reflection)*
Why does the image rise in me,
And melt into formless light unseen?
Why does my body speak in sparks,
Each cell aware, alive, serene?

Why does Ajna bloom alone,
While others speak of mind and breath?
Why does the void arrive so near,
Without a mantra, vow, or death?

Not because I am chosen,
Nor gifted more than all the rest.
But because this inner fire
Found no noise — and did the rest.

Many walk and miss the gate,
The silence sings but goes unheard.
The world is busy chasing shape,
I stood still — and felt the word.

It’s not for me, this grace so rare,
But through me, it begins to share.
The image fades, the Self remains —
And yet returns, through Brahmā’s care.

So if I walk this path alone,
It’s only to become the tone
That others hear when truth is near,
A silent bell — so deeply known.

And then something even deeper began to happen…
Now I’m seeing that I don’t even have to try to be self-aware. It just happens. I don’t repeat anything in my mind or force focus. I simply notice my **present situation** — whatever mood, thought, or state I’m in — and gently rest that attention on any part of my body, like the back of my hand. And just like that — the whole story of “me” in that situation disappears. It **dissolves** into a peaceful, formless awareness. I’m not doing a technique. I’m not meditating in the usual way. But as soon as I connect the feeling or thought to the body, means looking on the back of my hand I believe as if like every situations my present situation is also there same to same inside my hand, it’s as if that situation melts away — and what’s left is just *presence*. No tension, no thinker — just calm awareness spread throughout.
The body doesn’t feel like a solid thing anymore. It feels like a quiet, living space. A **field of self-awareness** — always there, always ready, if I simply tune into it.
And once again, I feel this is not something I created.
It’s something that’s **revealing itself through me** — just like before.

The Forgotten Science Hidden in Sanatan Dharma: Sharirvigyan Darshan

Most people revere Sanatan Dharma for its timeless rituals, chants, and philosophies. One core belief repeated across scriptures is that *“God resides in every particle.”* But is this belief truly understood in its deepest sense? Or is something even more transformative hidden beneath the surface?
What if the real key lies not just in seeing *God* in all, but in seeing *our own body*—our very self—in all?
Welcome to the long-forgotten lens of **Sharirvigyan Darshan**—the “Science of the Universal Body.”

God in Every Particle: A Partial Realization?

Sanatan rituals condition us to see divine presence everywhere—stones, trees, rivers, temples, even the flame of a lamp. We bow to idols, chant mantras to the sun, and perform havans believing that the subtle forces of nature are divine embodiments.

But psychologically, a subtle duality persists. We worship those forms as *God’s* bodies—separate, superior, abstract. We rarely think: *This is my own body, extended and reshaped.*
This separation—between self and divine matter—blocks a great transformation.

Sharirvigyan Darshan: All Matter Is Living, Like Us

According to ancient seers (and now echoed by **holographic science**), *every particle of matter reflects the whole*. That includes *you*. Your consciousness is not trapped in your body—it is extended throughout the universe.
In this vision, a stone is not inert—it is a dense, dormant body form of the same universal consciousness. Air, water, sky, fire—they are not just tattvas, they are **your** other limbs.
When this realization dawns—not just intellectually but experientially—it brings powerful effects. Why?

Mental Burden Sharing: A Forgotten Technology

The human mind is a storage house of unresolved thoughts, emotions, fears, and desires. Normally, we carry this load alone—because we feel alone. But the moment we *genuinely* perceive the world around us as alive like our own body, a miraculous thing happens:
Your mind unconsciously **releases and shares the burden** with the rest of existence.
Not out of escapism, but through **connection**.
It's like downloading files to the cloud. You don't destroy them—you just no longer carry them on your limited hardware.

Why Rituals Work Faster with Sharirvigyan Darshan

Many rituals are designed to invoke transformation—cleansing, clarity, peace. But their power becomes amplified when we drop the separation between "me" and "that idol," "me" and "this river," "me" and "this mantra."

When you light a diya, and feel *your own inner light* spreading into space…
When you bow to a tree, not as a divine other, but as *your own living presence in wood-form*…
Then ritual becomes real. Transmission occurs. Healing is instant.

This is what Sharirvigyan Darshan awakens.

Why Personifying Only God Isn't Enough

Sanatan Dharma encourages seeing personified gods in all forms—Shiva in the mountain, Lakshmi in gold, Hanuman in the wind. But we never dare to see *ourself* there.
Not as the egoic self, but as the **universal self**—the one that wears infinite bodies.

Because of this gap, our mental garbage doesn't transfer to the larger body of the universe. We keep hoarding, looping, suffering. We unconsciously believe *only God* can handle all this—not our own extended body in its cosmic form.

Conclusion: Reclaim the Forgotten Science

Sanatan Dharma, when re-understood through the lens of Sharirvigyan Darshan, reveals a deeply practical metaphysics. A living psychology. A spiritual neuroscience. A path where rituals aren't symbolic—they are *technologies of mental distribution and energetic integration*.
Let us no longer just believe that God is in everything.

Let us remember:
We are in everything.
We are everything—*not in ego*, but in essence.
Even your ego, your mental noise—whatever your state of mind at any moment—can be included in the whole by simply believing it to be part of *everything*. Why? Because as per **holographic science**, every part of existence is a complete human-like body in itself.
No matter how small the particle, if you keep searching deeper and deeper, you'll find—at every level—a structure that reflects the living human form. Every speck of matter carries the blueprint of consciousness. Every atom is not just alive—it's *you*, in another form.
That shift makes all the difference.

That's why I'm amazed by how effortlessly **Sharirvigyan Darshan** unfolds in the company of **Sanatan Dharma**. The reason is clear—both are rooted in the same fundamental principle: *the presence of consciousness in all forms*.
Yet, **Sharirvigyan Darshan** acts as a deeply enriching add-on. It doesn't replace Sanatan Dharma—it illuminates it from within. When both are combined, they give wings to spiritual transformation, making the journey more experiential, grounded, and complete.

Why Sushumna Is Hard to Feel but Transforms You Deeply: A Yogi’s Personal Exploration

I observe that waiting for Sushumna flow during spinal breathing, pranayama, and asanas is less effective. Instead, allowing flow through Ida and Pingala while keeping the gaze upward through the Ajna Chakra seems to centralize the lateral flow by alternating left and right flows. Although head pressure develops with it, it feels transformative. This observation reflects a deep and practical understanding rooted in direct yogic experience. Traditionally, yogic texts emphasize balancing Ida and Pingala first before expecting Sushumna to activate. Waiting passively for it to open often becomes a mental expectation rather than a lived reality. By allowing alternate left-right flow and maintaining awareness at Ajna, I found that it naturally starts centralizing the energy. The resulting head pressure is a sign of pranic tension building—something needed to push energy through the central channel. Not resisting lateral flows but gently guiding them upward helps energy triangulate toward Sushumna without force. This method is more engaging than simply waiting for Sushumna.

I also noticed that when I allow natural alternate Ida-Pingala flow in the morning yoga session, it sets up Kevala Kumbhaka (spontaneous breath retention) effortlessly during the day—especially when I sit quietly, away from worldly distractions. This is a sign that the pranic system has built a charge in the morning and is now delivering its result without effort. Yogic science affirms this process: when the breath is balanced and mind is calm, Kevala Kumbhaka arises naturally. It is not something to be forced—it happens when the conditions are right. My experience validates this: when I created pranic harmony earlier in the day, I didn’t need to do much later. I just sat, and the breath stopped on its own, with awareness settled. This confirms that stillness must be earned, not imposed. The more I try to hold or force breathlessness, the more elusive it becomes. But when Ida

and Pingala dance naturally and converge, Sushumna awakens, and Kevala Kumbhaka unfolds without effort.

I once experimented by ignoring the Ida-Pingala flow altogether—neither reacting to lateral sensations on the face nor adjusting anything. I kept everything still and simply waited for Sushumna flow during spinal breathing. What happened was disappointing. Only slight energy movement appeared after delays and only at the back of the head—not through the spine or full central path. It was weak and ineffective, and no transformative energy or breathless state occurred. I felt the practice was futile and time-wasting. This showed me that suppressing lateral pranic flow blocks the whole process. Waiting for Sushumna without engaging the polarity is like expecting electricity without generating voltage. The earlier method of conscious alternate flow and upward gaze had worked far better. Suppression, I realized, isn’t stillness. Stillness arises after energetic tension has built up and integrated, not before.

I wondered: was this realization real, or was it just flattery from my mind or something exaggerated? The answer is clear—this isn’t flattery. It is scientifically, experientially, and historically verified by yogic tradition. Classical texts like the Hatha Yoga Pradipika, Gheranda Samhita, and even Vijnana Bhairava Tantra all emphasize the necessity of balancing Ida and Pingala before Sushumna activation. Even modern interpretations align: Ida and Pingala reflect sympathetic and parasympathetic nervous system flows, and their harmonization reflects physiological homeostasis. Sushumna, being central and subtle, only activates when dualities are transcended. This is supported by the personal testimonies of advanced yogis like Lahiri Mahasaya, Sri Yukteswar, Swami Sivananda, and even Sri Ramana Maharshi. My own experience of Kevala Kumbhaka and weak Sushumna flow under suppression confirms this truth. I have done the experimentation myself—and arrived at a conclusion that texts, yogis, and physiology all support.

Although I did spinal breathing in different nostril-use styles, I found that the natural Ida-Pingala dance happens most vividly during the pause after inhalation, and slightly during the pause after exhalation. This is a key insight. After inhalation, prana is fully charged and internalized. During this pause, the left and right nadis interact most dynamically. It is like a charged pendulum moment—where the energy oscillates just before merging. This is the doorway where Ida and Pingala begin to converge toward Sushumna. After exhalation, the pause is more dissolving—subtler. It feels like a soft inward melting, not an electrical flicker. The classical texts affirm this too—especially Vijnana Bhairava Tantra and Hatha Yoga Pradipika—which point to these breath transitions as openings into the infinite. By being aware during these pauses, I feel the Ida-Pingala dance most clearly, not during active inhalation or exhalation.

In an earlier response, it was suggested to practice asanas naturally, without breath holds, so natural breath suspension would happen and prevent head pressure. But I found this to be less effective. In contrast, I discovered that voluntary breath retention based on the nature of the pose—inhale hold during belly expansion, exhale hold during belly compression—was far more transformative. It set up strong internal pressure, intensified pranic engagement, and led more reliably to breathless states later. Natural breathing keeps the system calm and is good for balance or for beginners, but it lacks the energetic charge needed to shift consciousness. Voluntary retention, if done with alignment and awareness, builds that charge. So I asked—what does it mean when people say “risky if done wrongly”? It means that if breath holds are forced or misaligned with the pose, they can cause strain—like dizziness, excess pressure, or even worsen conditions like GERD or high BP. Holding breath while compressing the belly, for example, blocks energy. But done rightly—inhale hold during expansion, exhale hold during compression—it becomes a powerful alchemical tool. Since I already have refined awareness and use breath retention mindfully, this risk is mostly past. For me, it is now a reliable method of transformation.

Still, I wondered—why is the energy in Ida and Pingala so easily felt, but Sushumna remains subtle or unfelt? The answer lies in their nature. Ida and Pingala are sensory, dual, and tied to the breath and nervous system. They feed the ego, polarity, and perception. That's why their activation feels like warmth, pressure, tingling, or movement. Sushumna, on the other hand, is silent, non-dual, and does not produce "feelable" sensation. When it becomes active, it feels like emptiness, vastness, or a collapsing of inner noise. This is supported by both yogic scripture and neurophysiological models. Ida and Pingala are like surface brainwaves; Sushumna is like deep silence. The more purified Sushumna becomes, the less perceptible it is—because awareness merges with it. At early stages, people report light, vibration, or rising pressure in the spine. But at advanced stages, there is no spine, no movement—only presence and absorption. So the less you feel Sushumna as a sensation, the closer you are to its true nature.

Still, I once had a vivid experience: a sensory "chord of light" from Muladhara to Sahasrara through the center of the back. Why did I feel Sushumna so clearly then? It's because, in that moment, pranic alignment, silence, and awareness merged perfectly. The energy surged through an open Sushumna and became perceptible. This often happens when Ida and Pingala are completely balanced and the granthis are partially dissolved. Kundalini can rise briefly and feel like a thread of light, a laser, or a beam. Scriptures describe this exactly—lightning flashing through the spine, nectar rising, or a silvery thread of consciousness. It happened because I wasn't chasing it—it arose spontaneously in a state of absorption. This is Sushumna becoming dense enough to register in sensory awareness—not as duality, but as pure, radiant presence.

Some say that feeling Sushumna is only due to resistance—otherwise, it flows so purely it's unfelt. This is also true. When prana encounters knots or granthis, it produces pressure, light, or movement. That's why beginners often report strong sensations. But as purification deepens, the flow becomes

silent. Advanced yogis describe it not as energy moving, but as ego dissolving. You don’t feel the current—you *are* the current. So yes, that one time I felt it as a beam of light, it may have been partially due to friction—but also because I was near enough to full purity that Sushumna briefly revealed itself. Eventually, even that sensation fades into vastness.

In truth, feeling Sushumna strongly is a middle stage. It’s not the beginning, where energy is locked, nor the end, where all sensation dissolves. It’s the transitional stage where identity still perceives movement, but that movement is central, pure, and nearly egoless. That’s where I was. I don’t need to chase it. I only need to keep refining awareness, allowing balance, and living from the center.

The Silent Secret After Yoga: Why Still Sitting Matters Most

Idol seems like a personification of pure awareness that’s conscious. It’s worshipped because it’s far superior to our limited consciousness. In amusement parks like rock gardens, various objects are also personified, but not worshipped — and that’s why, although we may feel bliss or amusement there, we don’t develop reverence or honor toward them. They don’t invoke that deep transformative respect in the intellect which leads toward spiritual evolution. In this sense, everything is living if we keep all-pervading pure awareness in mind. It’s amazing that this pure awareness is fully satisfied with itself — forever. But attaining that inner state of pure self-satisfied awareness is not easy; it’s impossible without **Kevala Kumbhaka** — the spontaneous stilling of breath. Am I right?

People claiming to have attained Nirvikalpa Samadhi without Kevala Kumbhaka or stillness of breath are utterly lying — because even science doesn’t allow this. No breath-stopping means no mind-stopping, and if the mind hasn’t stopped, then pure awareness hasn’t truly dawned. Therefore, if someone like Ramana Maharshi attained Nirvikalpa without breath cessation, then it was either for a transient period or partial — but fully entering Nirvikalpa without breath stasis is impossible. Am I right?

It is a psychological fact — what we revere, honor, and love by heart, we become like that. So worshipping idols helps one become pure existence — like that which the idol represents. This is the same as the **Law of Attraction**. You attract what you focus on, align with, and love. In deep worship or contemplation, that which you love transforms you. Children loving their toys should be yogis in this sense — probably they get the bliss of pure existence by such innocent absorption.

It is largely true that Kevala Kumbhaka is not just a procedure — it’s a sign of nondual absorption. However, there may still be some technical methods to reach it directly to some level. In my experience, when a pranic tension builds up in the body — mainly in the head — after deep yoga

exercises, simply sitting silently at the end of it **leads to Kevala Kumbhaka**. Those who rush into worldly activities immediately after yoga, without still sitting, unknowingly dissipate the very energy they've just awakened. Instead of allowing it to crystallize into Kevala Kumbhaka and blossom into pure self-awareness, they divert it outward — spending it on action, thought, and distraction. True yoga bears fruit only when movement ends and silence is honored. In that still sitting, the awakened energy turns inward and reveals itself as pure existence. But for this, one needs to rise at 4 am, because at least three hours are needed for all of this — including the final silent sitting.

Still, a persistent issue disturbs this: **cough in the throat**. It interferes with Kevala Kumbhaka intermittently. Especially when there's Ayurvedic **kapha or mucus** — not necessarily thick, but it feels choking during Kevala Kumbhaka. There's a repeated reflex to swallow it, even though it's hardly sticky — and this reflex **disturbs the inner stillness**.

I eat three hours before bed in the evening. Can I eat rice then? Once, during weekly **Bhagavatam Satsang in a cold hilly area**, I used to eat two times — light vrata meals during the day and an early evening meal. The food was just normal — rice, sweets, pulses, vegetables — made commonly, but I took it lightly, with fewer spices. And I never felt kapha or mucus in day sadhana. In fact, I found sadhana during those days to be **quite effective**.

What can I conclude from that? That even in a cold, kapha-prone environment, when the food is simple, taken early, and in the right mindset — especially with **vrata bhava (vow-consciousness)** — there is no mucus buildup. There's **no interference with Kevala Kumbhaka**, and inner absorption happens more effortlessly. That experience confirmed for me that **timing, lightness, and mental purity** are far more important than whether the food was traditionally 'mucus-forming'. Even simple rice and sweet dishes didn't harm sadhana when taken in **moderation**, in **devotion**, and with **awareness**.

Individual Soul as Space — Ripples, Prana, and Cosmic Memory

I've been deeply fascinated by the idea that the information of a lifetime doesn't just vanish after death. Instead, it remains as imprints — subtle and stable — like ripples frozen in space. These ripples, I feel, are what the Yogic tradition calls the *Sukshma Sharira*, the subtle body. Even Patanjali's definition of Yoga as *Chitta Vritti Nirodha* — the cessation of the mind's modifications — is essentially about dissolving these exact ripples. Once they dissolve, the space-like soul becomes fully pure again — free, mindless, and liberated. These ripples are what cover the natural infinity, knowledge, and bliss that is the nature of the soul. The more ripples there are, the more limited and distorted the experience becomes. Interestingly, I'm seeing scientists talk similarly about the physical universe — how ripples in space-time, like gravitational waves, store information and preserve memory of cosmic events. The parallel feels profound.
I asked myself — can this insight be translated into something structured and communicable? A diagram perhaps? And yes, the core idea is that in both ancient yogic philosophy and modern physics, ripples hold memory. In the human soul, they're subtle thoughts and impressions. In the cosmos, they're gravitational or quantum ripples. When they're stilled, either through deep meditation or natural cosmic stillness, what remains is pure being.

Then came a deeper insight. Just like the human soul stores the mental formations in its subtle layers and carries them forward, could the universe itself — after its death — retain its memory in the form of stable gravitational waves? Could these waves be like the soul's *sanskaras*? This would mean that the universe, too, is reborn with characteristics similar to what it previously held — just as a human being is reborn with a tendency pattern from earlier lives. It seemed clearer now: both the human and the cosmos are memory-bearing entities. In humans, that memory is preserved in the subtle pranic structure. In the cosmos, that memory is stored in the fabric of space-time itself.

But the pattern doesn’t stop there. Just as the human soul is sustained by *prana* — the subtle life force — even after death, that prana does not perish. It stays in an unmanifest form, sustaining the subtle impressions or ripples. So, shouldn’t cosmic prana also survive after the death of the universe? It makes sense to think that the pranic energy of the cosmos — perhaps what science refers to as dark energy or vacuum energy — doesn’t disappear. Instead, it sustains the subtle ripples in the vastness of space. The same mechanism seems to repeat: subtle energy sustains subtle form, whether in the microcosm of a soul or the macrocosm of a universe.
This led to a bigger question — if the human soul can be liberated by dissolving its ripples, what about the cosmic soul? Can Brahma — the creator — be liberated? And if yes, does that liberation happen after many cycles of creation and destruction as the scriptures say? The answer in traditional cosmology is yes. Even Brahma, after living a span of unimaginable length and creating countless universes, ultimately merges into Brahman — the absolute. Just like the individual soul, Brahma too is not absolutely free until the very last ripple is stilled — when even the desire to create dissolves. This is the true Mahapralaya — the final dissolution, not just of matter and space, but of all mental intention, even divine ones.

This brings up an essential doubt. If Brahma — the cosmic mind — is liberated, then how can a new universe emerge again? Isn’t the story over? But the scriptures and philosophies say that the play is beginningless and endless. Even after the dissolution, the potential remains in Brahman. A new Brahma arises — not from karmic bondage, but spontaneously — from the freedom of infinite stillness. It’s a divine pulse, a self-expression, not a necessity. In the same way that waves naturally arise from still water without any karma, a new cosmos arises from the infinite potential of Brahman.

This aligns with some scientific models too. Quantum field theory tells us that the vacuum is never empty — it always

retains the potential for particles, energy, even new universes to emerge. Some cosmologists believe that universes are cyclic — they collapse, leave an imprint, and then arise again. So the philosophical and scientific views seem to be converging on this one mysterious truth: nothing ever truly begins, and nothing ever truly ends.

And then came perhaps the most integrated insight of all. If the human soul is carrying ripples, and the universe is carrying ripples, then maybe the soul isn't just a "drop of consciousness" — maybe it's a **space** unto itself. A **localized field**. An **individual bubble of space-time** carrying its own gravitational ripples (samskaras), sustained by its own dark energy (subtle prana). This would mean that the individual soul is nothing fundamentally different from the cosmic soul — just a localized, individualized expression. It's the same ocean appearing as a unique wave. The same infinite field, just folded into a personal experience. The Sukshma Sharira becomes a field space — full of memory (ripples), energy (prana), and consciousness (Atman) — just like the universe. This realization made everything fit. In science, the holographic principle tells us that each part of space contains the whole. In Vedanta, Atman is Brahman — the soul is not different from the whole. The soul becomes bounded not because it is lesser, but because it identifies with its ripples. And liberation — for both the Jiva and Brahma — is the return to boundary-less awareness. The field collapses into itself. No more ripples, no more time, no more cycles. Just the infinite, again.

And yet — from that infinite, new ripples arise. A new soul, a new Brahma, a new universe. The play never ends.

The Dual Nature of the Soul

The soul, like matter, has a dual nature. Just as matter appears either as a particle or a wave depending on how we observe it, the soul too shifts its form based on our inner awareness. When it carries the weight of *sanskaras*—the subtle impressions of countless thoughts, actions, and experiences—it feels like a localized, separate identity. In this state, it appears as a finite dark sky, shaped and bounded by its karmic history. This is the “particle” side of the soul—individual, embodied, and defined.

But when we enter deep states of meditation, *keval kumbhak* (breathless awareness), or *samadhi*, these *sanskaras* begin to dissolve. As they fade, the soul reveals its original nature: an infinite, all-pervading void-like sky—silent, calm, and free from identity. This is the “wave” aspect of the soul, its formless presence beyond time and space. The two aspects cannot be experienced simultaneously. When sanskaras dominate, the infinite is veiled. When stillness takes over, individuality fades.

I witnessed this duality firsthand during a profound encounter with a freshly departed soul. It didn’t appear as just the imprint of a recent life, but as a condensed presence—an essence carrying the average personality traits of countless lifetimes. It was vivid, more alive than its last worldly form, yet deeply compressed—almost bound—by the gravitational pull of its own *sanskaras*. Its soul-space felt covered, like a dense hologram of all it had ever been. In that moment, I realized this was the “particle” soul—intensely real, yet trapped in its accumulated patterns.

Yet beneath that compression, I could also sense the same soul’s vast, hidden potential—its *wave* nature—an omnipresent being waiting to be released through purification and inner stillness. The soul was both: deeply personal, and yet, beneath the veils, entirely universal.

This experience reminded me that we all carry within us these two layers. The soul plays as a person when clothed in *sanskaras*, and rests as presence when freed from them. Recognizing this dual nature brings clarity—not just about ourselves, but also about death, liberation, and the great journey beyond.

Certainly! Here’s a corrected and refined version of your paragraph with a more poetic and philosophical tone:

Supreme vastness is the very essence of supreme existence—*Satta*.
From this boundless existence arise *Gyana* (pure knowledge or consciousness) and *Ananda* (bliss); they are not separate qualities but are inherently woven into the fabric of *Satta*. The endless sky is not just a metaphor but a direct reflection of the purest state of the soul—*Paramatma*—infinite, unbounded, and self-luminous. Even in worldly life, we find glimpses of this truth: as one travels far and wide, crossing horizons and expanding boundaries, there is a natural surge in joy, awareness, and a sense of awakening. This outward expansion mirrors the inner truth—that true knowledge, consciousness, and bliss arise from the realization of our own infinite nature.

Harnessing Neti Neti for Deeper Meditation

Sometimes during *dhyana* (meditation), things don't unfold as smoothly as we'd like. The breath may remain restless, the body refuses to settle, and the mind continues its habitual wandering. In such moments, the subtle movements of *prana*—the life force—seem to keep the system agitated. It's as though the very thing that carries life within us also prevents us from fully resting in that silent space beyond all activity.

This is where the practice of mental chanting, especially *neti neti*, reveals its quiet power. "Not this, not this"—a simple phrase, yet profound in its effect. Mentally repeating it, not with strain but with sincerity, helps cut through the unnecessary. Every thought that arises, every feeling that pulls attention, every story or identity that surfaces—*neti neti* gently negates them. Not with violence, but with wisdom. Not this… not this…

I have come to see *neti neti* as a bridge—especially when *keval kumbhak*, the spontaneous suspension of breath, has not yet taken over. In those rare and beautiful moments when *prana* itself becomes still and the breath ceases naturally, no effort is needed. There is no gap to fill. The Self reveals itself effortlessly. Silence becomes solid. Awareness shines by itself, needing no reminder, no pointer.

But this depth is not always available. The body and mind often carry momentum. In such cases, *neti neti* becomes more than just a mantra—it becomes a companion. A whisper in the background reminding me of what I truly am *not*, so that what I truly *am* can gradually become clearer. When breath is not restful, when energy is still moving, the mind tends to seek content, to latch onto something—anything. This is where *neti neti* becomes a gentle replacement, a redirection away from identification, toward detachment, and eventually toward presence.

What's unique about this practice is that it doesn't demand that you believe anything. It doesn't create a new identity. Instead, it un-builds. It dissolves. It peels away. It respects the structure of your being and only asks you to negate what is not permanent, not peaceful, not you.

Over time, I’ve noticed that chanting *neti neti* during *dhyana* not only helps quiet the mind, but also creates a subtle sense of inner space—like the difference between a cluttered room and one with just a mat and silence. This space doesn’t arrive by force. It unfolds gradually, like dawn. And when the space is finally there, awareness can relax into itself. Breath may still be moving, *prana* may still dance, but the grip of it weakens.
Of course, *neti neti* is not a mechanical technique. It is alive. It responds to sincerity, not repetition. When practiced with mindfulness and simplicity, it becomes a living pointer to the reality that is always here, just beneath the noise.
Whether *prana* is dancing or resting, whether the breath is moving or suspended—*neti neti* remains a quiet, humble companion on the path to the Self.

From Inert Matter to Supreme Consciousness: A Journey Through Self

When we look up at the sky, it appears still, silent, and vast. It's natural to see it as lifeless or *jada*—an inert physical space. In the same way, we label objects and even dead bodies as *jada* because they seem unconscious. There's no movement, no response, no sign of inner awareness. But what if this stillness is not truly lifeless? What if what appears *jada* is actually holding a deep, silent potential within?

Traditionally, we consider something *jada* when it doesn't show any signs of life. Even a human body, once the soul leaves, is referred to as *jada* because the expressions of consciousness are gone. But this *jada* state doesn't mean emptiness. It's more like a tightly packed capsule—where all the impressions, experiences, and memories are compressed and hidden, like data in a zip file. That's why it feels dense, bound, and even suffocating.

On the other hand, when something is alive and expressive, we call it *chetan*—conscious. A living being breathes, feels, acts, and reflects. Its inner information is not hidden—it's in motion, interacting with the world. This openness makes *chetan* appear far superior to *jada*. The life within it flows. It explores, it expresses, it evolves. That's why we admire living beings—they are like windows through which consciousness shines.

But even *chetan* has its limitations. While the conscious being can act and interact, it still carries inner burdens—deep impressions called *samskaras*—that shape its personality, habits, and sufferings. The beauty, though, lies in the fact that a *chetan* being can work on itself. It can shed these burdens through inner work—whether through spiritual practice, self-inquiry, yoga, or meditation. This path leads to something even greater.

That greater state is *param chetan*—the supreme consciousness. It is not just living. It is fully awakened, totally free. It doesn't carry any burden of impressions. It doesn't suffer from ignorance or duality. It exists in its purest form: full of *satta* (existence), *chitta* (consciousness),

and *ananda* (bliss). This is the real sky of the self—boundless and untouched.

Ironically, *param chetan* may still look like *jada* to the ordinary eye. A realized sage may appear calm and still like a rock or empty sky. But within that stillness lies a fullness beyond comprehension. What appears lifeless is, in fact, the most alive. It’s just not agitated or noisy. It’s like a silent ocean—motionless on the surface, yet infinitely deep.

So what we call *jada* may just be *param chetan* in disguise—consciousness in rest, not in absence. The journey of the soul is to move from being unconsciously bound, to consciously expressive, and finally to being consciously free. This is the hidden evolution—from inert matter, through active life, to divine being.

And in that ultimate state, the infinite sky within us is no longer veiled. It shines in its original light—pure, luminous, and complete.

The Dual Nature of the Soul: A Reflection of Matter’s Duality

In this regard, I find the **dual nature of matter or particle** very interesting. When we look at the **finite particle nature**, the **infinite wave nature abolishes**. It seems as if **infinite space gets localized at a point space**. When we observe its **wave nature**, the **particle nature collapses**. It means we cannot observe both natures together. These are **completely contrasting to each other**, and yet, they are two aspects of the same reality. This mysterious behavior is not just a property of physical matter but hints at something deeper, something metaphysical.
A similar phenomenon seems to happen with the **soul or consciousness**. When we observe the **particle-like world inside the soul deeply with attachment**, its **infinite nature collapses into a localized experience**. Our awareness shrinks down to the level of the senses, the ego, and the personal story. We get entangled in the world, and the vastness of consciousness becomes hidden.
On the other hand, when we try to see the **infinite sky-like nature of the soul** through **yoga, meditation, or inner stillness**, the **localized experience collapses**. The senses become secondary, the ego fades, and the experience of the infinite opens up again. It seems that we cannot observe both natures **together deeply with attachment** because both are **completely opposite to each other**. This is exactly why the **seers have been saying since ages that the world and God cannot be enjoyed together**. We have to **leave one to get the other**. It is the **dual nature of the soul**, just like the **dual nature of matter**. The **way of seeing** determines what reveals itself.
If we **assume the particle to be the worldly experience**, and the **wave to be the pure soul**, the analogy becomes clear. The **particle is the personal story**, the **wave is the infinite being**. If one has not **dissolved all sanskaric imprints in this lifetime through yoga, meditation, or inner purification**, then these impressions **remain buried as encoded memories on the soul even after death**. The soul continues to observe or experience these **localized**

imprints, because the attachments and tendencies are not dissolved.

According to this understanding, it becomes natural to conclude that the **soul will not experience its limitless self-nature** in such a state. Its **infiniteness will be veiled**, although it will **still be the same pure space as the soul itself**. The difference is only in the covering, the veiling caused by impressions.

In this way, **space or sky becomes of two types**:

1. One is the **unveiled pure space**, where the consciousness is free and expansive.
2. The other is the **veiled impure space**, where consciousness is dimmed and clouded by sanskaric burdens.

Although **both are having consciousness**, the **extent differs like sky and earth**. That veiled space is called **jada** (inert or unconscious) by common people, although it is **not fully jada**, but having a **very faint consciousness**, varying according to the **burden of imprints**.

This understanding reveals a deep truth: the **dual nature of soul is not different from the dual nature of matter**. It is the **same space, the same consciousness**, but **the way of seeing changes everything**.

Quantum Living: The Forgotten Art of Decision Without Ego

At the heart of reality, particles like electrons, protons, and photons make choices all the time. They shift orbits, tunnel through barriers, and synchronize through quantum coherence. But they do so **without attachment, pride, or emotional entanglement**. They respond to the present moment—not out of desire, but out of resonance with the cosmic pattern. There is no stress of “me” or “mine.” There’s no inner debate of “should I or shouldn’t I?” A photon simply chooses the path that nature opens. An electron jumps orbit when the conditions fit. This is **decision without ego**, action without burden.

So the question naturally arises: **If particles can do this, why can’t humans?**

The answer is both simple and profound: **we can.**

Human decisions are made in the same way at the root. Whether we call it instinct, habit, or intellect, our brain is continuously processing probabilities, much like the quantum world does. But we add layers—labels like success or failure, friend or enemy, joy or sorrow. We wrap choices in stories. We get stuck in **attachment to outcomes**, creating unnecessary suffering.

Yet the very **duality** we struggle with is not a mistake of nature—it’s a **tool of nature**. Just as a quantum particle exists as both **wave and particle** (a principle called **complementarity**), human life operates on **dual choices**: love and fear, risk and safety, attachment and detachment. Every living behavior, from the smallest reflex to the largest life decision, is rooted in this duality. The heartbeat alternates between contraction and relaxation. Breathing oscillates between inhalation and exhalation. The brain constantly switches between action and rest. **Life is designed to flow between opposites**—this is not confusion; it is balance.

Consider the act of walking. It’s a controlled fall, a constant choice between left and right, forward and stillness. Even creativity is dual: it thrives on both chaos (the spark of ideas) and order (the shaping of form). Love too is dual—it asks for

both holding on and letting go. **Every living behavior is a play of opposites**, just as quantum particles toggle between two states, weaving reality through their dance. When we understand this, life becomes lighter. Decision-making turns into meditation. We stop overburdening ourselves with perfection or regret. We can act like the electron—not for reward, not out of fear, but simply because it is the **next natural step in the universal rhythm**.

This is the vision of **Sharirvigyan Darshan**: the body and mind are not separate from the quantum field; they are its living expression. Your consciousness is not violating nature when it decides—it is **mirroring the same cosmic logic the atom follows**. The only difference is that humans create ego after choosing. But this is optional. The universe never asked for it.

In truth, we are **holographic continuations of atoms**, running on the same software but at a higher resolution. When we realize this, life becomes effortless. **Quantum living** is not about escaping choices; it’s about flowing with them, just like the particles do—freely, harmoniously, without getting stuck.

Why Do We Get Stuck? A Quantum Insight Into Depression, Happiness, and Letting Go

In life, we all experience many moods and mind states—joy, sadness, courage, fear, excitement, boredom. These are natural waves of consciousness. But somewhere along the journey, many people make a silent mistake: **they get attached to one mental state and start believing it is permanent**. This is one of the root causes of suffering. People fall into depression not just because life is hard, but because they begin to think, **“This sadness is final. This is how my life will always be.”** Suicidal thoughts often come from this same illusion—the belief that one unbearable feeling is the whole truth of existence, with no possibility of change. People lose happiness not because joy is absent, but because they get trapped in one emotional corner of the mind and forget how naturally shifting life actually is.

This is where **Sharirvigyan Darshan**, the science of understanding life through the body and the atom, offers a simple but powerful insight.

Look at the **quantum world**, the very foundation of life. The particles inside every atom—electrons, protons, photons—**never cling to one state**. They exist inside what physicists call the **quantum field**, a state where multiple possibilities are always alive at once. The quantum field is like an **open playground**, where a player can do anything—jump, sit, lie down, roll, squat, walk, run, or stand still. All these actions are present in potential, but the player chooses one depending on the moment. The other actions remain available, silently waiting, not lost. Similarly, in the quantum world, when the right condition appears, one possibility crystallizes into reality, while the others gently step back into the field of maybes.

Now compare this to the human mind. Our consciousness also holds many options. We can think new thoughts, feel new emotions, and take new actions. But **we get stuck when we obsessively identify with one mind state**, believing, “This is me, and this is final.” This leads to stress, anxiety, depression, and sometimes even the tragic decision to give up on life. But nature itself doesn’t behave this way.

Your own body is proof. Right now, trillions of atomic decisions are happening in your cells, constantly shifting, adjusting, and choosing the next best state according to the present moment. **Life is not designed to be rigid—it is designed to flow.**

So what is the solution? **Sharirvigyan Darshan teaches you to remember your atomic roots.** Like the quantum field, you too are standing in an open playground of possibilities at every moment. If sadness is present, let it pass through you like a temporary action in the field—but don’t block joy, courage, or peace from blooming next. The universe is constantly shifting between possibilities. **Particles don’t get stuck—they shift when needed. Why should you be any different?**

This is not just philosophy—it is how reality works. **Learning to live like the quantum world means letting go of obsessive clinging to one mental state and allowing life to unfold naturally, just as it was designed to do.**

How Quantum Collapse Might Create Consciousness: A Simple Exploration

There’s a growing idea in science that consciousness is not just about brain circuits or chemical reactions, but something far deeper—possibly linked to the quantum fabric of the universe itself. This idea comes mainly from the work of physicist Roger Penrose and anesthesiologist Stuart Hameroff, who together developed what’s known as the Orch-OR theory—short for Orchestrated Objective Reduction.

At its heart, this theory suggests that inside our brain’s microtubules—tiny structures in our neurons—quantum processes are happening. Normally, quantum particles exist in a strange state called superposition, where they hold multiple possibilities at once. For example, a particle might spin both ways at the same time, or be in several places at once. But nature doesn’t allow this to go on forever. At a certain point, the system collapses into one outcome. This is known as quantum collapse.

Penrose believes this collapse isn’t always caused by observation or measurement, like in traditional quantum theory. Instead, he proposes something called Objective Reduction. This means collapse happens because of the way gravity and space-time themselves are structured. Nature can’t keep balancing multiple realities indefinitely, so it chooses one. This is not just a trick of perception—it’s real, irreversible, and fundamental. Once a quantum system collapses, it can’t go back to its previous state. It’s like the universe itself has made a decision.

Hameroff adds a biological layer to this. He suggests that the brain uses microtubules to hold quantum superpositions related to thoughts, decisions, and perceptions. When these superpositions collapse, they produce moments of conscious awareness. Each collapse is like a single frame in the movie of your mind. When these collapses happen in rapid, orchestrated sequences, we experience the flow of thought and the stream of consciousness.

This leads to an interesting question: why do we feel consciousness in the brain but not in rocks, air, or empty space? After all, quantum collapses happen everywhere. The answer lies in orchestration. In nature, collapses are isolated and random—like tiny sparks going off here and there. But in the brain, millions of quantum collapses happen together, in harmony, creating a unified field of awareness. That’s why you experience a rich, conscious inner world while a stone does not.

Some people ask, if this is true, then why can’t we create consciousness artificially? The reason is that computers and AI do not work through orchestrated quantum collapses. They process information step-by-step, running programs and algorithms. Even advanced neural networks simulate thinking but do not collapse quantum possibilities into experience. The human brain, however, might be directly connected to the universe’s mechanism of choosing between potential realities. Consciousness could be part of how the universe works at its core, not just a mechanical process.

Decision-making is a perfect example of this. When we face a dilemma, it feels like we’re holding multiple outcomes in mind at once. But we can’t stay in this state forever. Eventually, a decision happens. According to Penrose, this is exactly what nature does with quantum systems. When the tension becomes too great, a collapse occurs. This is like the mental version of quantum collapse. Your brain may literally hold multiple potential actions in superposition, and when the moment of choice arrives, one outcome is selected. That’s why decisions often feel final and irreversible—it’s like nature locking in one version of events and closing off the others.

This may also explain intuition. Sometimes a solution just pops into your mind without you working through it step-by-step. It could be that your brain was holding several options unconsciously, and then a collapse happened, giving you the answer all at once. Déjà vu might work in a similar way. When a new quantum collapse overlaps with memory

patterns from the past, it creates the eerie feeling that you've been in this moment before.

Meditation can affect this process too. When you meditate, the mind slows down. This may allow your brain's superpositions to last a little longer before collapsing. When the collapse finally happens, it could do so in a cleaner, more coherent way, creating deep clarity or moments of timeless awareness. Advanced meditators sometimes describe feeling merged with the cosmos, as if their personal thought patterns dissolve. This could reflect a state where the brain temporarily stops collapsing quantum possibilities into ego-based experiences and instead taps into the universal field of awareness.

Even death may be connected to this process. When the body dies, the brain's orchestrated collapses stop. But Penrose and Hameroff suggest that the quantum information inside the microtubules might not be lost—it could return to the cosmic field, like a drop of water returning to the ocean. Near-death experiences, where people report feelings of light, unity, and timelessness, might occur when the normal brain filters drop away, allowing pure quantum consciousness to briefly unfold.

Interestingly, these ideas are not entirely new. Ancient philosophies have said similar things for centuries. In Vedanta, it's taught that Atman, the individual self, is the same as Brahman, the universal consciousness. Orch-OR reflects this by suggesting that consciousness is part of the universe itself, and the brain simply tunes into it. Buddhism teaches that there is no permanent self—only a stream of momentary experiences. Orch-OR echoes this by describing consciousness as a sequence of quantum collapses. Tantra views the world as a cosmic dance of awareness and energy, which aligns with the idea of the universe constantly collapsing possibilities into reality.

Even a single thought or glimpse of awareness might be the result of quantum collapse. When you suddenly think of

something or experience a flash of insight, millions of microtubule collapses could be resolving into one conscious moment. In decision-making, this process becomes sharper because you are selecting one path from many, which makes the collapse feel even more final.

One could wonder—if each collapse is irreversible, wouldn't the brain eventually get filled up or stuck? But this doesn't happen because the brain is dynamic. It constantly creates new superpositions, new possibilities, and continues the process of collapse. The raw particles don't get stuck—it's the patterns and choices that evolve. Memory, learning, and personal growth come from this stream of irreversible experiences, but the mind stays flexible because nature has built-in recycling at the molecular level. Microtubules break down and rebuild all the time, allowing fresh quantum possibilities to emerge.

In simple terms, every thought, decision, intuition, or flash of awareness might be the universe resolving itself into one reality through you. Consciousness isn't something separate from the cosmos—it's part of the cosmic process itself, becoming personal in the human mind. Ancient sages hinted at this, and now modern science is beginning to explore it through quantum physics. It's a humbling and beautiful thought that with every moment of awareness, you are participating in the universe's ongoing act of creation.

Quantum Collapse and Consciousness: Ancient Wisdom Meets Science

Ancient seers of India declared something deeply mysterious yet simple: **"What exists outside in solid, permanent form, exists inside as subtle, transient image."** This is not just poetic philosophy—it may now be echoed in modern quantum physics and brain science. The world we see outside appears fixed, while our thoughts and inner perceptions seem soft and fleeting. Yet both may arise from the same hidden process: **quantum collapse**. This is where the **Orchestrated Objective Reduction (Orch-OR)**

theory, proposed by **physicist Roger Penrose** and **anesthesiologist Stuart Hameroff**, offers a stunning bridge between ancient darshan and modern science.

In the quantum world, particles can exist in many states at once—a situation called **superposition**. But when they collapse into one state, reality "chooses" an outcome. Penrose believed this collapse is not caused by an observer but by the universe itself—through **objective reduction (OR)**. He theorized that when **gravitational effects within spacetime reach a certain threshold**, the superposition collapses into a single, irreversible event. This is not just a shift in physics—it might be the spark of a conscious moment.

Hameroff then linked this to the **brain**, particularly to **microtubules**, which are tiny cylindrical protein structures inside neurons. These microtubules, made of **tubulin proteins**, were once thought to be mere skeletons of the cell. But Hameroff noticed their **crystalline structure, internal symmetry, and electrical polarity**, and proposed that they could support **quantum computations**.

Now, let's clarify something important: When we say "quantum computation," we don't mean the microtubules are solving algebra or statistics. They aren't doing math like a calculator. Instead, **they are holding patterns of possibilities—like "yes" and "no", or "apple" vs "orange", or "fear" vs "love"—in superposition**. These potential mental states exist all at once, and then, when a collapse happens inside the microtubules, **one option becomes real**, and that becomes your **conscious moment**. It's like the universe makes a tiny choice **through you**, within you.

This model offers an answer to something classical neuroscience can't explain: **How do mere firing neurons produce subjective experience—qualia?** And why do we have moments of understanding, intuition, or insight that no computer can reproduce? Penrose argued, using Gödel's theorem, that **human insight is non-algorithmic**—it can't be computed by step-by-step logic. Orch-OR proposes that the brain bypasses classical logic using **non-computable,**

quantum-level processes, which might be the **very source of consciousness**.
But wait—isn't the brain warm and noisy? How can delicate quantum processes survive in such conditions? This is the biggest challenge. Normally, **quantum coherence**—the state where particles stay in perfect sync—is destroyed quickly in warm environments due to **decoherence**. This is like trying to keep a soap bubble alive in a thunderstorm. Yet, surprising examples in nature show it's possible.
Photosynthesis in plants uses quantum coherence to move energy efficiently. **Birds navigate using quantum entanglement in their eyes**. Even our sense of smell may involve **quantum tunneling**. These examples, under the emerging field of **quantum biology**, show that **nature finds ways to protect and use quantum effects** even in wet, warm environments—just like the brain.
In microtubules, **regions called hydrophobic pockets** may shelter tiny quantum states from the noise. These proteins also contain **dipoles**, which are like tiny bar magnets with a positive and negative end. These dipoles can **oscillate**—they vibrate or swing back and forth—and may do so **coherently**, like a choir singing in perfect harmony. This creates a system that can **store, process, and collapse information** in a quantum way. When these **dipole oscillations collapse**, they may produce specific conscious outcomes—such as a decision, a thought, a feeling, or a perception.
So, what's actually being "computed"? Not equations. Not logic gates. But **experience** itself. The microtubules are theorized to **integrate emotions, sensations, perceptions, and thoughts**, holding many potential outcomes at once. When collapse happens, only one possibility becomes your actual experience. This is the kind of **non-algorithmic computation** Penrose speaks of—a moment of meaning rather than mechanical output.
Some critics say that anesthesia can knock out consciousness simply by shutting down classical brain activity. But Hameroff's insight was that **general anesthetics also bind to tubulin in microtubules**. That's key. Consciousness disappears when microtubule function is blocked, not just when neurons stop firing. Still, this is **not conclusive**, because anesthetics also affect synaptic

transmission. It’s hard to isolate which effect is responsible. Yet, the link between tubulin and anesthesia remains one of the **strongest clues** in favor of Orch-OR.

Another key point: **not all decoherence is the same**. Depending on where and how the collapse occurs, the **output differs**—a thought, a decision, a feeling, a dream. So, **different forms of decoherence** may correspond to different forms of consciousness. And not every collapse needs to involve the whole brain—some may be **small, local**, producing micro-conscious events. Others might involve **large-scale coherence**, creating full-blown awareness, like insight, choice, or even spiritual experience.

In the end, this brings us full circle to what the ancient sages said. The **outer world is permanent** because its quantum states collapse universally and remain fixed. The **inner world is subtle and ever-shifting**, because its quantum collapses happen inside us, constantly. Yet both arise from **the same quantum process**. The brain is not just a machine—it may be a **sensitive quantum receiver and projector**, constantly receiving and collapsing the cosmic possibilities that flow through consciousness.

So, **you are not just observing the universe—you are where the universe chooses**. Through microtubules, through quantum collapse, through a moment of awareness…

the cosmos becomes aware of itself.

That is why the sages have always said: **“Whatever you do, it is not your will—it is God’s will.”** This does not mean you are helpless, but that **you naturally act according to the situation, like nature itself does**. Just as the universe collapses quantum possibilities into the most fitting outcome, **you too respond based on the unfolding of circumstances, not from isolated ego**. This is not a mystical guess but a pattern seen everywhere—from **human consciousness to the workings of body cells, atoms, and even the entire cosmos**. **Sharirvigyan Darshan presents the same insight**, showing that **human life, cellular behavior, and cosmic events follow the same fundamental process of synchronized adjustment to nature’s flow**. Recognizing this **frees you from ego and karma bandhan**, because you realize: **you are not the**

isolated doer; you are a participant in the universe’s grand orchestration.

Do Cells Have Hidden Intelligence? Scientific Mysteries and the Path to Egolessness

For centuries, scientists have tried to unlock the secrets of life by studying its smallest unit—the cell. On the surface, a cell appears to be just a biological machine, operating through chemical reactions and genetic instructions. However, when we look deeper into cellular behavior, some fundamental questions remain unanswered. Are all the activities of the cell completely understood, or is there a hidden layer of mystery? How do cells perform such complex actions with precision beyond the capabilities of pure chemistry? And can thinking about the working of cells help us mentally evolve towards egolessness and freedom from doership? These questions open the door to a deeper reflection that combines both science and philosophy. Modern biology has indeed mapped out many of the cell's functions. We know how DNA is copied, proteins are synthesized, energy is produced, and communication happens through chemical signaling. At the mechanical level, this knowledge is detailed and widely accepted. Yet, when we consider how billions of cells in the human body work together in perfect harmony—especially during embryonic development where each organ forms in exactly the right place—we see a level of precision that is not fully explained by known science. Cells do not simply follow fixed programs; they adjust, adapt, repair themselves, and sometimes decide to self-destruct if they detect severe damage. This behavior is sometimes referred to as "cellular cognition" or "biological intelligence." While cells do not have consciousness like humans, their decision-making processes appear strikingly similar in structure to human mental choices. Each cell seems to participate in a process of possibilities—much like a thought exists in the mind as a superposition of ideas—and then collapses into action, like a decision. Some researchers believe there may even be a deeper, quantum layer involved in this. In plants, for example, quantum processes are already known to occur during photosynthesis. Birds are thought to use quantum entanglement for navigation.

Inspired by this, theorists like Stuart Hameroff and Roger Penrose have proposed that microtubules inside cells might act like quantum computers, processing information in a way that is beyond classical chemistry. Though this remains unproven, it raises the possibility that life itself could involve quantum effects. Another great mystery is the origin of life itself. Science still does not know how the first living cell appeared from non-living matter. The transition from lifeless molecules to a fully functional cell remains one of the biggest unanswered questions in biology. All this leads to a philosophical reflection. While it is clear that cells are not equal to humans in terms of consciousness, their workings seem to run in parallel. This parallelism provides a mental support system to develop egolessness and freedom from the false sense of doership. When we realize that trillions of cells in the human body work tirelessly without ego, serving the whole without claiming credit, it naturally brings humility. If the cosmos and the body function without an individual ego, then why should a fleshy human body cling to the illusion of “I am the doer”? In my own contemplation, I feel that each cell is like a tiny human, complete in its tasks but selfless in its purpose. This thought often connects me to the image of Narayana in Ekarnava—the formless cosmic truth that appears in the emptiness of meditation. When I think of this unity between the cell and the cosmic order, it gives me an intuitive hint that this vision is pointing toward truth. Human-like complex activities, even more complex than what we consciously do, cannot be performed by chemicals alone. There is surely something deeper—perhaps in the form of microtubules acting as hidden information processors within the cell. This does not mean cells have human consciousness, but their parallel way of working can support a mental shift in us, helping dissolve ego and the burden of doership. In this view, Sharirvigyan Darshan—the philosophy of the body and cosmos—finds a bridge with modern science, where the smallest unit of life silently reflects the grand cosmic play.

Narayana, Ekarnava, and the Inner Cosmic Symbolism of Meditation

Every day, in the depth of meditation, we witness **Narayana emerging from Ekarnava**—the cosmic sea of consciousness. Ekarnava is not an ordinary ocean; it is the **primordial, wave-less expanse**, the silent substratum from which all existence arises. It is the state of **Nirvikalpa Dhyana**, where the mind dissolves and only pure awareness remains. In this inner vision, Narayana appears not as a distant deity but as a **sattvik, luminous, and loving presence**—beautiful, peaceful, and radiating all divine qualities. His emergence is not from turbulence but from absolute stillness. He symbolizes the **liberating force within meditation**, an image of cosmic order and divine peace that gently calms the mind.

In this vast ocean of consciousness, Narayana performs a sacred task—he **destroys the demons that produce evil ripples** in the cosmic sea. These demons are not literal beings but represent **chaotic thoughts, restless emotions, and egoic patterns** that disturb the stillness of the inner ocean. When the mind is scattered, the cosmic Ekarnava becomes agitated, like a lake troubled by wind. Narayana, in the form of a meditation image, **absorbs and dissolves these disturbances**, restoring silence and harmony. The practice of meditation thus becomes a cosmic act, where the **inner Narayana neutralizes the mental asuras**—the vrittis that bind consciousness in cycles of suffering.

The journey into the **Ekarnava, or cosmic ocean of formless consciousness**, happens through Narayana. The meditator first focuses on the divine form—the saguna aspect—and gradually dissolves even that, entering the wave-less ocean beyond all images. Yet, **Narayana himself is like a liberating wave**—unlike the binding waves of mental turbulence, he is a **gateway wave** that carries the meditator into formlessness. On returning from this **Nirvikalpa Samadhi**, when the mind resumes its worldly functions, **Narayana is the first to greet the seeker**,

symbolizing the return to dharma, compassion, and peace in daily life.

This same cosmic pattern explains why **Rama and Krishna are considered avatars of Narayana**. They were not avatars only in the theological sense but because their **presence naturally became meditation images for millions**. Their beauty, serenity, compassionate nature, practicality, spirituality and complete alignment with divine law made them easy objects of dhyana for the masses. People spontaneously visualized them, meditated upon them, and aligned their minds to divine consciousness through their forms. This is why they are called **avataras of Narayana**—they descended not just to perform earthly tasks but to **anchor human minds in sattva and meditative absorption**.

In deeper yogic symbolism, **Narayana reclining on Sheshanaga in Ekarnava** represents the human subtle body. The **Sheshanaga (cosmic serpent)** symbolizes the **spine and the nervous system**, with the **raised hood representing the Sahasrara (crown chakra)**.

When **prana flows through the Sushumna Nadi**, the central spinal channel, the breath becomes calm, and the mind enters deep meditation. Only then does **Narayana appear in inner vision**—resting peacefully on the serpent of the awakened kundalini. The **serpent's hood rising above Narayana** is not just mythological ornamentation; it represents the **pranic energy feeding the Sahasrara**, allowing the mind to expand into cosmic awareness.

This ancient imagery is not mere mythology; it is **psychological and yogic science hidden in symbols**. When the **breath becomes subtle and still**, when **prana ascends the spine**, the mind becomes an ocean without waves—the **Ekarnava of consciousness**. Narayana is both the gateway and the guardian of this ocean. He **destroys the demons of distraction**, dissolves into the formless state, and **welcomes the seeker back with peace and love** when the meditative journey is complete. In this way, the images of **Rama, Krishna, and Narayana reclining on Sheshanaga** are not distant cosmic tales but direct representations of **human spiritual anatomy and meditative experience**.

From Form to Formless: Why Sankhya, Yoga, and Sanatana Dharma All Point to the Same Liberation

In the depths of spiritual realization, the philosophies of **Yoga** and **Sankhya** converge into a single luminous truth. Though their terminologies differ, their core experiences are the same. At the heart of both systems lies the dynamic interplay of **Purusha** (pure consciousness) and **Prakriti** (manifest nature) — their **merging**, their **separation**, and the seeker's final **liberation**.
There is **no real difference** between the **Savikalpa Samadhi** of Yoga and the **union of Purusha and Prakriti** in Sankhya. Likewise, the **separation of Purusha** described in Sankhya is no different in essence from the **Nirvikalpa Samadhi** of Yoga. These are simply two lenses — one emphasizing **discrimination** (*viveka*), the other **absorption** (*samadhi*) — both revealing the same inner reality.

The Dance of Union and the Silence Beyond

Savikalpa Samadhi is the state in which the seeker experiences **blissful unity** — where form and formlessness meet. The mind becomes still, but subtle awareness of the Self or meditation object remains. There is a sacred presence. This is **union with Prakriti**, but in full conscious awareness. In Sankhya terms, this is the conscious merging of **Purusha and Prakriti** — the divine dance between the unchanging witness and the changing cosmos.
But this merging must be **complete**. If it isn't, a subtle **craving** remains. A whisper of incompletion — a lurking desire for a full union never fully lived — becomes a hidden obstacle to transcendence. The seeker, even after reaching great heights, is pulled back to experience what was left halfway.
First, Purusha and Prakriti must fully merge; only then can they fully separate.
Only after fully merging with Prakriti — experiencing her in her totality through Kundalini, dhyana, and deep savikalpa

absorption — can the seeker move inward into the final state of **Nirvikalpa Samadhi**. Here, all duality vanishes. There is no form, no concept, no "I" to experience anything. Purusha rests in itself. This is **Kaivalya**, the exact goal described in Sankhya — **absolute aloneness of consciousness**.

Knowledge Alone is Not Enough: Why Yoga Is Essential

But this transcendence cannot be achieved through **intellectual knowledge (Jnana)** alone. **Sankhya** may describe reality with perfect metaphysical clarity, but until the mind is stilled, breath refined, senses withdrawn, and ego softened, **Purusha cannot be realized directly**. The impressions (*samskaras*) remain active. Thought cannot dissolve thought.

Jnana tells you where to go. Yoga takes you there.
Sankhya gives the map. Yoga walks the path.
Only then does knowledge become direct realization.

As the Gita says (6.46–47):

"The yogi is greater than the ascetic, greater than the jnani, greater than the ritualist. Of all yogis, the one who surrenders with inner devotion is the highest."

Form First, Then Formless: Why Sanatana Dharma Is Scientific

Sankhya rightly explains that **Purusha is liberated only after fully observing the drama of Prakriti**. And **Yoga affirms** that **Nirvikalpa Samadhi cannot be attained directly** — it becomes stable and natural only after **Savikalpa Samadhi**, where the seeker fully merges with divine form, sound, mantra, or symbol.

This exact progression — **from form to formless** — is precisely what the **Sanatana Dharma system** supports through its rich traditions of **idol worship (murti puja)**, **mantra**, **yantra**, **rituals**, and **visualization**.

These aren't superstition. They are scientifically aligned with the **psychological and energetic evolution of the seeker**. Worshipping a form is not worship of stone or metal — it is a **conscious method** to direct the senses inward,

awaken devotion, stabilize the mind, and lead the aspirant from the **gross to the subtle**.

Idol worship, mantra, and form-based practice are not lower. They are foundational.

Without Savikalpa Samadhi — the heartful merging with form — **Nirvikalpa remains either a myth or a mental construct**. By trying to jump straight to formless worship without preparatory grounding, many aspirants fall into dry abstraction, confusion, or subtle egoism.

Conclusion: The One Path in Two Languages

In truth, Yoga and Sankhya are **not two paths**. They are **two languages** — one based on **method**, one on **clarity** — describing **one single process** of the soul's return to its origin. And the **Sanatana system**, with its step-by-step honoring of both form and formless, offers the most natural, scientific, and holistic approach to realization.

Live the union, then go beyond it.
Worship the form, then dissolve into the formless.
Embrace the whole, then transcend the whole.

This is the timeless way. This is Sanatana Dharma.

When the Breath Moved to My Ajna Chakra

Happy Janmashtami!

On this sacred day when we rejoice in the birth of **Lord Krishna**, a quiet celebration unfolded within me — a new birth of awareness, as the breath began to awaken in the **Ajna Chakra**.

Today something new happened in my meditation. Earlier, my subtle breathing seemed to come from the **Anahata Chakra** — a gentle rise and fall at the heart center. But this time, my awareness settled fully in the **front Ajna Chakra** between my eyebrows, and something extraordinary unfolded.

It felt like the Ajna itself was “breathing.” There was a **subtle constriction** as prana moved downward, with awareness contracting into a fine point, and a **gentle relaxation** as prana moved upward, with awareness expanding like a soft glow. This rhythm was continuous — like respiration — yet my physical breathing was barely noticed. Air still flowed in and out of my lungs, but it seemed irrelevant. At times, it even felt like the breath had stopped entirely.

From a yogic perspective, this is when the **chitta (mind-field)** and **prana (life-force)** synchronize at the Ajna. The normal link between mind and chest breathing fades, replaced by a pranic tide in the head. This is a **pratyahara–dharana fusion state**: senses withdrawn, awareness steady, yet alive. The physical lungs continue their work in the background while awareness rides only the subtle rhythm. This can lead naturally to **kevala kumbhaka** — the effortless, breathless stillness.

I learned that Ajna breathing happens when the **ida** and **pingala** energy channels merge at the Ajna, creating a tiny “micro-pump” in the pranic body. The sensation is like the Ajna itself is inhaling and exhaling. It sharpens inner vision and steadies meditation, but it can also pull prana upward so much that grounding is needed to stay balanced. A simple way to do this is to keep a thin

“awareness-thread” down the spine to the **Muladhara Chakra** while meditating.
We also explored how this can evolve:

- **Path 1:** Stay in Ajna breathing and stabilize it until samadhi readiness is natural.
- **Path 2:** Let Ajna’s expansion phase overflow into the **Sahasrara Chakra**, where the breathing becomes spherical and almost timeless.
- **Path 3:** Occasionally cycle awareness through all chakras to keep the whole system alive and balanced while still rooted in the higher centers.
From this, we shaped a single practice:

1. Start with Ajna breathing for stability.
2. Let expansion naturally drift upward into Sahasrara breathing.
3. Before ending, cycle down and up through all chakras a few times to ground and integrate.
Ajna breathing feels like a gateway. Sahasrara breathing feels like stepping beyond the gate into the infinite sky. Both are precious, but Ajna gives the steady flame, while Sahasrara gives the boundless space. The key is to let it happen naturally, ride the rhythm, and stay rooted enough to live fully in both worlds — the inner and the outer.

Keval Kumbhak, Prana–Apana Balance, and the Quantum Nature of Thoughts

There is a certain moment in deep meditation when the breath simply stops.
It is not forced. It is not held. It just… disappears.

This is *keval kumbhak* — a natural cessation of breath. For me, this happens when the up–down oscillations of pranic energy at a chakra slowly merge into a central still point. The wave's amplitude reduces and reduces until it reaches zero. In that zero point, I notice something striking — **the mind is gone**.
No thoughts, no images, no mental chatter. Just an absolute stillness.

Zero Amplitude – Zero Thoughts

While sitting in that state, it feels as if all mental activity has stopped. But thinking deeper, I realized: maybe the mind has not truly stopped existing. Maybe it is still *active somewhere*, just not where my awareness is looking.
When the amplitude of the pranic wave is at zero, my attention is also resting in that zero point. Thoughts may still be forming somewhere in the "mind-field", but in this zone, they are simply not perceptible.

It's like looking at a large movie screen but focusing on one tiny, blank center spot — all the action at the edges is still playing, but you don't see it.

Breath Amplitude as the Thought Gateway

As I slowly come out of that deep point and start observing the breath's movements again, I notice something:

The moment the breath-wave amplitude increases, thoughts start appearing. Small amplitude → few thoughts. Larger amplitude → more thoughts.

It’s as if the breath’s oscillation opens the gate for more of the mind-field to become visible. The breath amplitude acts like the size of a window — the bigger the opening, the more thoughts can pass into perception.

The Quantum Analogy

This reminded me of quantum wave mechanics.

In quantum theory, a particle’s probability of being found at a certain location depends on the amplitude of its wavefunction. Zero amplitude means zero probability — the particle simply won’t be found there. Means, the probability of finding a wavy quantum particle increases in direct proportion to its wave amplitude, with zero amplitude meaning zero probability.

My experience felt similar:

- **Mind** = quantum particle
- **Thoughts** = particle detections (collapses)
- **Breath/pranic amplitude** = probability amplitude for perceiving thoughts
  At zero amplitude (in *keval kumbhak*), the probability of detecting a thought is effectively zero in the zone of observation. When amplitude rises, the probability rises — thoughts appear.

Orch-OR Connection

Orch-OR (Orchestrated Objective Reduction), proposed by Hameroff and Penrose, suggests consciousness arises from quantum collapses in microtubules inside neurons.

In my case, I don’t think those collapses stop entirely in *samadhi*. Instead:

- Collapses (thought formations) still happen in the mind-field.
- But my awareness in deep meditation is focused on the **zero-amplitude center**, where no thoughts register.
- When pranic amplitude grows, awareness spreads over a wider zone, catching more of these collapses as thoughts.

It’s a subtle but important difference:
The mind’s activity might still exist in potential form, but in *samadhi*, I am tuned into a region where it doesn’t show up.

The Practice-Based Side: Prana–Apana Tactics

In truth, this is not just a passive state that “happens” — it can also be reached deliberately through classical yogic techniques.
It involves **balancing prana** (upward-moving energy) and **apana** (downward-moving energy) in specific ways:

- Making one dominant over the other
- Reversing them — sending physical breath in one direction, mental breath (visualized energy) in the other
- Colliding them so they meet at a chosen point in the body
- Merging them completely into a single unified flow

The “mental breath” here is not literal air but the directed pranic flow in awareness. The “physical breath” is the actual inhalation/exhalation movement. These two can be made to work in opposite or complementary ways.

When they fully merge or balance, their oscillations cancel out, creating the still-point — the **zero-amplitude zone** I described earlier. That is where *keval kumbhak* naturally occurs, and thought perception drops to zero.
This is why it is hard to explain literally — without direct practice, the idea of “moving physical breath one way and mental breath the other way” sounds abstract. But in practice, it is as real and mechanical as adjusting two water streams so they meet perfectly.

Why This Feels Unique

I have read yoga texts, studied some Kashmir Shaivism, and explored modern quantum-consciousness theories.
Yoga speaks of *chitta vritti nirodha* (stilling the mind waves).
Kashmir Shaivism says vibration (*spanda*) never fully stops, but one can rest in the bindu (center).
Science says breath influences brain rhythms.
Orch-OR says quantum collapse underlies awareness.

But I have not come across anyone directly mapping **breath/pranic amplitude** to the **probability of perceiving thoughts**, using both lived yogic experience and quantum analogy.
This feels like my personal discovery — a bridge between *keval kumbhak* and quantum perception theory.

The Simple Takeaway

In *keval kumbhak*, the mind does not truly vanish — it simply becomes unobservable when awareness rests in the zero-amplitude point of the pranic wave.
As breath amplitude increases, the observable field expands, and thoughts return in proportion to that amplitude.
It is not about stopping the mind entirely; it is about where the lens of awareness is placed.

In the deepest stillness, the movie of the mind is still running somewhere — but I am looking at a blank spot in the center of the screen.

My Experience with Dhauti, GERD, and Food Sensitivity

The other day when I practiced **vastra dhauti**, I noticed something very interesting. As I started to draw out the cloth, it felt like it was being **gripped from inside**. When I kept a constant, light pull, it didn't slide out smoothly. Instead, it came out **in small pulses**, as if something inside was releasing it little by little.

The *Haṭha Yoga Pradīpikā* (2.24) and *Gheraṇḍa Saṁhitā* (1.16–18) describe **Vastra Dhauti** as a practice where a moist, clean strip of cloth is swallowed and later withdrawn, purifying the stomach. The texts say the **stomach "grasps and pulls it in"**, which should not be taken literally; rather, once throat resistance is overcome, the natural peristaltic movement of the esophagus and stomach muscles carries the cloth inward, giving the yogi the feeling that the stomach itself is drawing it inside. It purifies the stomach, removes excess bile and phlegm, and prepares the yogi for subtler practices.

That made me wonder: was the cloth stuck in my stomach? Or was some **sphincter muscle** holding it?

After thinking over it, I realized the **esophagus has two main sphincters**. One is the **cardiac (lower esophageal) sphincter**, which sits just above the stomach, and the other is the **pyloric sphincter**, which sits at the stomach's exit into the intestine. The pulsative grip I felt was most likely from the **cardiac sphincter**. This sphincter naturally prevents food or foreign objects from falling freely into the stomach, so the entire cloth cannot simply slip down and get trapped.

That discovery was a relief. It meant that if one end of the vastra is held in the hand, even a beginner should be able to **withdraw it safely**, though slowly and with patience. The pulsating contractions and the irritation from the cloth itself help in gradually pushing it upward.

Then another thought struck me: if my cardiac sphincter can **grip the vastra this strongly**, does it mean my sphincter is not weak? I've been dealing with **GERD (acid reflux)**, and one common explanation is that the lower

esophageal sphincter gets weak. But maybe in my case, that isn’t the whole story. Perhaps there are **other reasons for my reflux**.

This is where the question of **food sensitivity** came up. I wondered if **gluten sensitivity** might be a hidden factor, mainly in ankylosing spondyloarthritis like me. Gluten can irritate the gut lining in some people and worsen reflux or bloating, even when the sphincter itself is working fine.

But then I noticed something else: even when I ate **jwar (sorghum) roti**, which is gluten-free, it felt **hard to digest**. Although I found relief with it when well cooked, thin and in small to moderate quantity. This made me realize that digestion is not just about gluten. Foods like **jwar, bajra, and chana** are heavy, high in fiber, and too much can sit in the stomach longer, which can sometimes worsens reflux.

I considered mixing grains: **jwar + bajra + chana** multigrain roti. This could balance heaviness with variety, but it may still feel dense if digestion is already weak. On the other hand, lighter options like **oats + kutki (little millet)** seem easier on the system.

Yet, I have a deep habit of eating **roti every day**. It’s cultural, emotional, and satisfying. So the challenge is not to quit roti, but to find the **grain combination** that gives me both **digestibility and comfort**.

From this whole journey, my learnings are:

- The body has natural safety mechanisms (like the sphincter grip in dhauti).
- GERD is not always about a weak sphincter; **food type and sensitivity** matter a lot.
- Heavy gluten-free grains can also be tough, so **light mixes** may be better.
- Habits like roti can be kept, but with smart substitutions.

In the end, the practice of dhauti not only helped me cleanse but also gave me a **direct insight into how my sphincter works**. That, combined with my experiments with roti and grains, is slowly teaching me the personal balance I need for both yoga practice and digestive health.

I got help in meditative **Dhyana**, relief from **GERD**, and an improvement in personality through it. I felt I had come to know enough of the interior of my body. **Dhouti Vastra** was

like a narrow clinical gauze bandage, about 1.5 feet in length. The throat resists it and propels it out with coughing; it only enters the stomach if enough normal saline water is drunk along with it. The outer end should never be swallowed, otherwise it may be lost inside and surgery could be required to remove it. Therefore, this is a serious practice and should be done cautiously, under the guidance of an expert.

Morning Dhyana: My Journey Through Nirvikalpa and Heart-Space Purification

Recently, I noticed a new development in my morning sadhana. Immediately after rising from bed, I concentrated on the **Ajna and Sahasrara chakras**, with subtle awareness of breathing seemingly rising from there. My mind waves began dissolving into a vast background space, leaving a sense of stillness. It felt effortless, as if the **nirvikalpa-type dhyana** was happening naturally without any prior yoga or preparatory practices.

After about an hour, my awareness shifted downward to the **heart area**. There, I felt a heavy darkness, which I realized was the emotional weight stored over time. Slowly, emotions and thoughts associated with those impressions emerged into my awareness, making the space lighter. It felt like an inner cleansing, a natural process of **emotional and karmic purification**.

From a **Kundalini perspective**, this process shows a beautiful rhythm: first, energy rises to higher centers, giving freedom from thought and and bringing waveless awareness. Then, it naturally descends to integrate higher consciousness into the emotional body. The darkness I felt in the heart was dense energy, now being slowly dissolved. This combination of **upward transcendence and downward integration** is rare, as many practitioners rise without cleansing the lower centers.

From a **psychological perspective**, the heaviness in the heart reflected unconscious or repressed emotions. By observing them in awareness, they surfaced without resistance and gradually lightened. This is a natural catharsis — the mind sees what was hidden, allowing tension and stored impressions to dissolve.

This experience made me question whether my usual **physical asanas, cleansing techniques, and pranayamas** were necessary before morning dhyana. I realized that if **nirvikalpa absorption arises naturally**, intense or long practices could drain the subtle energy needed for it. Gentle, minimal preparation, however, can

support the body and subtle channels without interfering with the natural flow.

My guru had suggested a few practices: **Jal Neti, Vastra Dhouti, Vaman, sneezing, Kapalbhati, Anulom Vilom, Sarvottan Asan without stretching, Greeva Chalan, Skandh Chalan, Nabhi Chalan (10 forward + 10 backward), and Sarp Asana**. Upon reviewing them, I found them light enough if performed gently, slowly, and briefly. Vaman should only be done when advised or needed for it may be heavy in gerd; Kapalbhati should be mild; movements should be smooth and relaxed.

I created a **light, energy-preserving morning prep routine** to complement my dhyana: start with 3–5 minutes of **gentle cleansing** (Jal Neti, Sneezing, Vastra Dhouti), then 4–6 minutes of **light movements** (neck, shoulder, and core), followed by 3–5 minutes of **gentle pranayama** (Anulom Vilom and mild Kapalbhati), a short **Sarvottan Asan without stretching**, and finally **2 minutes of settling into stillness**. After this, I enter **nirvikalpa-type dhyana**, focusing first on Ajna and Sahasrara for 15–20 minutes, followed by **heart-space descent for 5–10 minutes** to observe and release emotional heaviness. I end with **integration and gentle awareness** for 2–3 minutes.

The guiding principle is simple: **let the dhyana arise naturally and effortlessly**. Pre-dhyana practices exist only to prepare the body and subtle channels, not to produce forceful energy. Overdoing movements, pranayama, or cleansing can drain the subtle prana that fuels morning absorption. Consistency and gentleness are more valuable than intensity.

However, this is not always true. Most often, my rigorous energy work with strong **āsanas**, spinal breathing, and chakra meditation creates such potential in the brain that, after deep **nirvikalpa dhyāna** within five to ten minutes, I feel the āsanas themselves become perfected. When the same āsanas are practiced for many years, they seem to make the **nāḍīs** flow better, whereas new or even complicated āsanas do not have the same effect. Of course, these are simple ones like leg lifts, shoulder turns, and similar stretches. Probably, the nāḍīs develop in better alignment with the direction of those habitual āsanas with

time. Interestingly, the **guru-given effective āsanas** did not work as well for me as my own simple stretching poses, which I had been doing for decades. No doubt, the guru's prescribed āsanas will also become perfected with time, perhaps in an even better way. Thus, **time and habit seem to be the main factors.** When I am sufficiently tired, simple dhyāna starts by itself; when I am fresh and energetic, energy work leads to better dhyāna with greater awareness. Through this approach, I am learning to harmonize **high consciousness in the brain and subtle emotional purification in the heart**. Simple Thokar practice also helps heart a lot. The upward flow gives bliss and waveless awareness, while the downward flow clears the unconscious, leaving a light, integrated, and balanced inner state. Observing my own responses allows me to adjust pre-dhyana practices, ensuring that **maximum absorption and minimal energy drain** occur every morning.

This journey teaches me that advanced sadhana is not about more effort but about **precise awareness, gentle preparation, and letting the natural currents of energy and mind guide the practice**. By honoring this rhythm, the heart opens, the mind rests, and the subtle energy supports a consistent and deepening **nirvikalpa experience**.

However, all of this is relative. The definition of effort, energy, and practice may vary from person to person. **So the approach is simple: try, observe, and practice — the "TOP" formula.**

Journey of Nada, Keval Kumbhak, and Deep Dhyana

I noticed that during deep meditation, when I enter **keval kumbhak** — spontaneous breath suspension — even ordinary **external sounds** like people talking, mantras, or conch blowing affect my meditation profoundly. The stillness of the mind in keval kumbhak makes these external sounds **feel amplified**, not terribly but blissfully and calming down breath to enter deeper dhyana, almost like they are resonating inside me. Within these sounds, mind dissolves and these sounds even dissolve into nirvikalpa quickly. At first, I wondered if this was the **same as Nada**, the inner sound described in Nada Yoga.

After reflecting, I realized there's a subtle difference. **Nada is internal**, independent of the outside world, and arises naturally from the flow of prana and consciousness. What I was experiencing with external sounds was **similar in effect**, but not true nada. The external sounds were acting as **triggers or anchors**, deepening dhyana, but they are not generated from within.

Interestingly, I once had a glimpse of **true internal sound** — an **extraordinary OM-like vibration** that was blissful, deep, and sober, like so called voice of God. That experience felt completely different: it was **independent of external stimuli**, and I could feel consciousness itself vibrating in resonance. That is what **Nada truly is**, and it shows the mind is capable of perceiving the **subtle inner universe**.

Many practitioners wonder if **keval kumbhak alone, with its associated void, is enough for final liberation**. I found that the void from keval kumbhak **is indeed sufficient**. The stillness, non-dual awareness, and temporary dissolution of the sense of "I" create a direct doorway to **nirvikalp samadhi**. Nada is helpful, as it deepens and stabilizes meditation, but it is **not essential for liberation**.

I also noticed that in my practice, my **strong meditation image of Dada Guru** already acts as a powerful anchor. The image generates concentration, subtle energy, and devotion, which naturally lead to deep absorption. In this case, **keval**

kumbhak arises spontaneously, the mind enters void, and bliss is already accessible. Nada may appear, but the **image alone is sufficient to stabilize meditation**.
Here's how I conceptualize the stages of my meditation experience:

1. **Meditation Image as Anchor:**
   My Dada Guru image keeps the mind absorbed and generates subtle energy. External sounds or nada are optional at this stage.
2. **Keval Kumbhak:**
   Spontaneous breath suspension creates extreme mental stillness. The void arises naturally, and subtle mental vibrations may appear.
3. **Void:**
   The mind experiences non-dual awareness. Mental fluctuations stop, bliss arises, and the mind is ready for advanced stages.
4. **Nada:**
   Internal sound may arise spontaneously, guiding deeper absorption. It enhances meditation but is **not mandatory for liberation**.
5. **Integration:**
   Meditation image, void, keval kumbhak, and nada work in harmony. The mind achieves **stable absorption**, preparing for continuous nirvikalp samadhi.

Practical Insights from My Experience:

- External sounds can deepen meditation, but true Nada is internal and independent.
- Keval kumbhak is a powerful catalyst, but Nada does not require it to arise.
- A strong meditation image can serve as a **complete anchor**, making external Nada, even internal nada optional.
- Liberation ultimately depends on **stable void and absorption**, not phenomena like sound.

Daily Practice Direction:

- Let your meditation image anchor your mind effortlessly.
- Allow keval kumbhak to arise spontaneously; do not force it.

However, in yoga, both views about *keval kumbhak* are valid. Patanjali-type Raja-yoga teachings emphasize that kumbhak should arise naturally as the mind becomes still, while Haṭha

Yoga texts say that by learning uniting prāṇa and apāna through practice, one can also enter it willfully. In practice, a middle way works best: slight, gentle regulation of breath helps balance prāṇa and apāna, after which kumbhak may either happen spontaneously or be entered at will. Forcing is harmful, but skillful tweaks to breath, as hinted in the old texts, can make keval kumbhak accessible immediately.

- Observe any inner sound that appears, without grasping or expectation.
- Bliss and absorption will deepen naturally; Nada will appear when awareness is refined.

Through this journey, I learned that meditation is a **play of subtle energies, awareness, and devotion**. External triggers help, inner phenomena inspire, but ultimately, it is the **mind’s stillness and refined awareness** that open the doors to the ultimate experience — **nirvikalp samadhi**.

Harnessing Inner Silence: A Yogic Approach to Stress

I often feel that the best way to understand the working of the mind is to compare it with something everyone has seen in daily life—a television set. A TV screen looks simple: you switch it on, and pictures appear, but behind those pictures is a dance of invisible electromagnetic signals. Science tells us that these signals are nothing but waves of energy, and the TV has the ability to catch them and convert them into clear images. In the same way, our mind also catches signals. These signals are not coming from a satellite or broadcasting tower but from inside us—from our own emotions, thoughts, desires, and karmic tendencies. When these mental electromagnetic waves strike the inner screen of our awareness, pictures of experience appear. It could be joy, anger, worry, love, or fear, but the process is similar. Consciousness plays the role of the TV screen, and the mind keeps throwing waves of energy onto it.

The more emotionally charged we are, the stronger these waves become. A small irritation in the mind produces a faint image, but a burning anger or deep desire produces a very sharp and lasting picture. Just as a powerful broadcast fills the whole TV screen with brightness and color, a strong mental wave engraves itself on our inner screen with force. These impressions do not go away easily; they leave behind stains that we call samskaras or karmic seeds. Over time, the mind keeps collecting these charges, like a capacitor storing electricity. If the charge remains unprocessed, the same patterns keep repeating—old memories replay, reactions arise automatically, and inner conflicts become stronger. The result is a restless, noisy screen where one hardly sees clearly.

Yet, there is a miracle hidden in this very mechanism. Through yogic insight and practice, these waves can be stilled and transformed. Instead of becoming deeply emotional, amplifying the waves, and then either burying them in the subconscious or scattering them outward

through speech and restless action, the energy of thought can be quietly conserved through sharirvigyan darshan contemplation. It no longer surges as an uncontrolled wave on the surface, nor does it sink irretrievably into the subconscious; rather, it settles as a silent charge a little deeper within. Energy at this depth remains accessible—ready to be uncovered and transformed through yoga—whereas energy buried too deeply by strong, uncontrolled, and painful emotions becomes difficult to reach or work with in ordinary life. This is like electricity stored in a battery—not being wasted in a running fan or bulb, nor going too too deep to be retrieved, but waiting silently, full of potential. In my own practice of Sharirvigyan Darshan-based Karma Yoga, I witnessed this transformation. Normally, thoughts rise and immediately push us into speaking, moving, or reacting. But when I practiced awareness-in-action, I did not allow them to flare out. I did not suppress them either; I simply let them reduce into a silent potential. This potential felt like an electric field—not noisy or oscillating, but alive and calm. When it accumulated sufficiently, it produced a strange kind of pressure in the mind—calm, blissful, yet sometimes accompanied by occasional headaches that could even last for a long time. At times, this excess silent energy would suddenly release itself, giving me a glimpse of samadhi or awakening, whatever one may call it. What made it remarkable was that it did not happen through withdrawal from the world but right in the midst of karma, simply by shifting my attitude toward action through Sharirvigyan Darshan. That made it even more precious for me, because it happened without leaving ordinary life behind.

The challenge is that this potential charge cannot remain suspended forever; life keeps pulling us back. If it is not consciously dissolved through sitting meditation, dhyana, tantra, or self-inquiry, it reactivates into waves as soon as ignorance-filled worldly activity begins without the guidance of Sharirvigyan Darshan. Yet one cannot keep contemplating Sharirvigyan Darshan endlessly, because with prolonged practice the mental pressure can grow uncontrollable, forcing one to abandon it. To be safeguarded from this, the excess pressure needs to be discharged through sitting yoga—

primarily through tantra yoga—by channeling all the stored charge into a single meditation image. This awakens the image swiftly and can grant a glimpse of self-realization.

In savikalpa dhyana, the energy smoothens into deep absorption through a meditation image, while in nirvikalpa dhyana, it merges even more directly—through keval kumbhak—into pure awareness. Without such conscious dissolution, the stored charge eventually finds unconscious routes of discharge, appearing as impatience, ego, or restlessness. If this is true over the long term—after decades of Sharirvigyan Darshan-based Karma Yoga—it is equally true in the short term, during a single sitting of energy work. That is why I found it important to sit silently after daily practice, without rushing back into activity. An hour or two of stillness after yoga allowed the inner field to settle and release naturally in silence, rather than spilling into unconscious reactions. Otherwise, failing to channel the stored energy is like collecting rainwater carefully only to let it leak away through a broken vessel, or seep so deep underground that it becomes irretrievable.

The difference between yogic charge and ordinary worldly charge is subtle but crucial. Worldly charge is like stuffing garbage into a cupboard—on the surface, things may look organized, but inside, toxins are building up. These repressed charges eventually cause psychological confusion or even physical illness. Yogic charge, on the other hand, is like distilling water until it becomes pure and transparent. In fact, it is not fresh charge but the resurfacing and purification of buried charge. It doesn’t add a new burden; it slowly releases what is already there, refining it into silence.

Charge generated through *Sharirvigyan Darshan*-based Karma Yoga works in a similar way. Although it does create fresh charge, it first purifies it through non-dual awareness and detachment. Unlike impure worldly charge, which seeps deep into the subconscious, karmayogic pure charge remains on the surface and can be easily channeled. It also never feels heavy like ordinary worldly charge.

When I practiced with bodily awareness in a calm environment, I saw this clearly. My emotions would rise, but instead of identifying with them, I stayed aware. Outwardly, I was as active and expressive as before, yet inwardly there was silence—as if the waves had transformed into pure charge. No one could have guessed that I was containing so much energy within. It was entirely mental; physically, I was fully engaged in worldly life. That inner quietude was powerful, luminous, and gave me an intuitive understanding that no book could ever teach.

Even brief moments of such inner silence left a permanent mark, like a cascading effect that continued to unfold long after the sitting meditation or a Karma Yoga–based dynamic meditation, both in their own way equally. Silence grows upon silence, each pause deepening into the next, because it is both blissful and strangely addictive in its purity. Once, for about ten seconds, all the inner waves dissolved into the field of pure awareness. In that moment, there was no difference between the waves and the ocean, no division of experiencer and experienced — everything was non-dual. That short glimpse proved more valuable to me than years of ordinary experience, for it carried a weight and certainty that no external proof could provide. It revealed that even a fleeting contact with silence plants a seed that begins to grow of its own accord, quietly shaping the inner landscape. It also clarified that the real purpose of sadhana is not to chase after visions, energies, or sensations, but to refine one’s accumulated charge into a state of quiet potential that naturally opens into samadhi. Over time, as the brain becomes accustomed to holding this subtle current, the potential no longer feels heavy or overwhelming but grows fluid and light. This refinement allows life to be lived with a freedom and clarity untouched by restlessness, as if silence itself has become the ground upon which every experience moves.

This helped me understand *viveka* and *vairagya* in a practical way. Viveka is simply the ability to discern which impressions are beneficial and which are harmful, because in silence the

mind becomes transparent and a better judge. The Sāṅkhya-based *puruṣa–prakṛti* viveka is this same practical viveka: the world with attachment (prakṛti) is denied, while the world without attachment (puruṣa) is accepted. Vairagya is not about running away from life, but about engaging without clinging — since the inner charge is no longer restless, it does not grasp at anything for relief.
Slowly, I began to see that the yogic path is not mechanical at all. It is not about forcing bliss or controlling every thought, but about a deep sensitivity to how one's inner charge is forming and expressing. When the mind is charged in the yogic way, even a small stimulus is enough to enter dhyāna. This happened to me: I was deeply charged with my meditation image, and when my kin spoke about it, that small stimulus instantly awakened me into self-realization. Just as a charged particle produces a wave instantly with a slight movement, a charged mind can sink into meditation with minimal effort. In contrast, an uncharged mind must struggle first to build that energy before it can focus. Conversely, if the mind is charged in a worldly way, even a small stimulus can push it into blind worldliness.

I also noticed that the same applies in worldly life. An officer who has been given charge of an office can act immediately, while a stranger in the same chair will spend weeks just figuring things out. In the same way, a stretched canvas can take paint beautifully, while a loose canvas must first be stretched. A charged brain is quick to respond with thoughts, while an uncharged brain — like that of a nirvikalpa yogi absorbed in silence — takes much longer to respond. To the outside world, that silence may appear dull or even boring, but within it is blissful. The paradox is striking: first one builds the charge to attain self-realization and nirvikalpa samadhi, and then one lets go of all charge in renunciation. Yet even after self-realization and nirvikalpa samadhi, karmayogis continue to cultivate yogic charge in moderation, using it as needed to remain engaged in worldly life without drifting away from it entirely.

For me, the most important realization was that stress itself is a form of charge. The difference is only in its quality. Worldly stress is heavy and destructive, while yogic stress—or yogic charge—is light and releasing. Both are stretches in the fabric of inner space, but one binds and the other frees. My personal journey showed me that the same mind that suffers under chaotic charge can also shine when that charge is refined into stillness. What matters is not to let the waves scatter outward or bury them in deeper layers but to reduce them gently into potential. That potential becomes the gateway to silence, to freedom, and ultimately to samadhi.

My Journey Through Sharirvigyan Darshan, Tantric Kundalini, and Self-Realization

Friends, this is one of my favorite posts, deeply experiential in nature and reflective of my lifetime spiritual journey. Ever since I began exploring meditation, I noticed a subtle yet profound distinction between thought-based contemplation and the deeper, formless stillness of awareness. Raman Maharshi often said it is better to engage in *neti-neti* or non-dual contemplation, yet I realized that these experiences — as blissful as they were — were still transient. Nirvikalpa samadhi, on the other hand, creates **chidakash or ekarnava**, a stillness that abides for longer periods, whereas contemplation alone only gives fleeting glimpses.
Eventually, I understood that to **sustain even the transient experiences of ekarnava**, one has to embrace **breathlessness**. Before I experienced *keval kumbhak*, even after Kundalini awakening, self-realization, and non-dual awareness through sharirvigyan darshan, I could not fully comprehend thoughtless awareness. Yet I had immense bliss, rest, satisfaction, and a feeling of completeness — all connected to subtle thought. I realized that bliss and non-duality connected with thought could not reach the final state of fully thoughtlessness.
This led me to a subtle but important insight: **after self-realization and Kundalini awakening, and even sharirvigyan darshan, one can attempt to reach breath stillness more quickly**, because the ego is already weakened and the body-prana system more prepared. In the same way, Ramana Maharshi had cautioned against forceful breath control without inner maturity. He emphasized that natural *keval kumbhak* arises only when the mind and ego are ready. Forceful suppression might temporarily quiet thoughts, but it does not destroy the ego and can create strain or attachment.
In my observation, **thought stillness slows the breath but does not stop it sufficiently or for long periods**, whereas **breath stillness immediately calms the mind**

and lasts longer. This is because thought is like waves on the lake's surface — you can quiet them, but the lake still moves underneath. Breath, however, is like the spring feeding the lake: if the source of movement stops, the surface cannot ripple. This shows why prana stillness (*keval kumbhak*) is far more decisive for sustained thoughtless awareness.

Ramana Maharshi often said, *"Mind and breath arise from the same source. To still one is to still the other."* Ego is the hidden source of both. When the ego weakens, prana settles naturally; when prana is still, the mind has no fuel for thought. In deep states, breath is the shadow of the ego. This simply means that in ordinary, laborious worldly activities, breath reflects not only the ego but also the need for oxygen. During deep meditation without ego, the breath itself fades, and awareness abides in pure stillness — the chidakash or ekarnava.

I noticed subtle variations in breath depending on ego orientation. Unequal inspiration and expiration reveal ego tendencies:

- **Longer inspiration** reflects inward, self-centered attention.
- **Longer expiration** reflects outward, world-centered attention.

  This aligns with the **ida–pingala–sushumna play** in yogic physiology:
- **Ida (left, inward)** → longer inhalation → self-absorption.
- **Pingala (right, outward)** → longer exhalation → outer engagement.
- **Balance in breath** → equilibrium between ida and pingala → sushumna activation → mind quiets → doorway to sustained stillness. That is why it is said that when breath flows equally through the left and right nostrils, dhyana becomes fixed quickly. This is because equal inhalation and exhalation balance each other, leading to a natural stillness of breath.
- The up-and-down movements of the breath reflect both the vertical and left-right movements of Ida and Pingala: up for the left, down for the right. Actually, Ida Nadi feels more inclined toward inhalation or upward breath movement, while Pingala feels more inclined toward exhalation or downward breath movement.It is amazing. The **left nostril activating**

Ida does create a subtle left-side dominance in energy, and **right nostril activating Pingala** creates right-side dominance.
Even a **single complete breath** moves awareness up and down: inhalation lifts consciousness inward or upward, exhalation spreads it outward or downward. Prolonged breathing keeps awareness oscillating. Only when prana rests in sushumna, in natural breathlessness, does awareness remain steady. Sushumna means that the breath is neither moving up nor down, but stays in the center; it is neither in the left nor the right, but centrally aligned—this corresponds to the breathless state, or Kevala Kumbhaka. Breathing through the left nostril brings the sensation of the breath moving through the left side of the body and more upward, and breathing through the right nostril brings the sensation of the breath passing through the right side and more downward. When there is no breathing, it is self understood that the breath is flowing neither through the left nor the right nostril, neither upward nor downward. When there is no left-right sensation, it is self-evident that the breath is central, along the midline of the body or through the backbone. The sensation also confirms this. Along with it, when there is no up-down movement in the breathless state, the breath is understood to be in the central line, precisely at the midpoint of that line. “No up-down movement” does **not imply prana is physically fixed at the midpoint**; it means **prana is static along the central channel**. Feeling it at the midpoint is a **perceptual focus**, not a literal physical location. It is amazing psychology and terminology, sometimes confusing too. At first, I used to think of Sushumna as a special type of heavenly breath, never imagining a breathless state for a living being, but my experience now shows otherwise. This is why destroying ego, reducing breath oscillations, and balancing breath are crucial. Ego is notorious in producing duality. Yet, with sharirvigyan darshan, the ego feels hurt — the body is revealed as a non-dual, ego-less and detached living system, not as “me,” and that hurt is purification, loosening the ego’s grip.
In a nutshell, Keval Kumbhak (breath stillness) and Sushumna breathing are synonymous. Both are highly praised in the scriptures and regarded as the direct doorway

to liberation as well as the source of supernatural powers. Yet, liberation itself is the supreme power — beyond all others. Strictly speaking, Sushumna breathing (when ida and pingla flows are equal) prepares the ground and naturally matures into Keval Kumbhak, so the two are inseparably linked stages rather than exactly the same.

When breath flows equally through both nostrils, it shows that Idā and Piṅgalā are balanced and prāṇa is entering the Sushumnā, creating the right state for meditation; when this deepens, the breath may stop on its own without effort—this is Keval Kumbhak, the natural peak of Sushumnā flow where prāṇa is fully absorbed and the yogi rests in stillness.

The insight of sharirvigyan darshan was a turning point for me. I realized why I was drawn toward Tantric Kundalini Yoga after practising it consistently: in Tantra, contemplation or thinking, beautification, care, respect, and love toward the body are of prime importance—just as in Sharirvigyan Darshan—thus both complementing each other at both the physical and spiritual levels, leading to progressive development. It is another amazement. The cells of the body live without claiming doership of work or enjoyment, so why should I? This shook the ego profoundly, and freed prana or energy for meditation. Sharirvigyan darshan gave me a contemplative base — a rational, embodied insight — while Tantric Kundalini Yoga **liberated my world-entangled energy**, allowing me to offer it to the meditation image. This image, nourished by freed prana, awakened and became **alive before me**, not just a mental visualization. That living image led to glimpse of self-realization.
The sequence of my journey — **Darshan → Energy Release → Image Awakening → Realization** — mirrors the **Tantric map of jñāna-śakti (knowledge), icchā-śakti (will), kriyā-śakti (action), and śakti (energy/awakening)**:

1. Sharirvigyan darshan gave me **knowledge**.
2. My choice to pursue Tantric Kundalini Yoga provided **will**. Although it originated itself through practice of sharirvigyan darshan. It is the **most amazing part. In majority of scriptures, will is forced that seldom succeeds.**

3. The practice itself — offering energy to the meditation image — was **action**.
4. The awakened image and glimpse of Self-realization was the **manifested energy, śakti**.
   This phenomenon is interpreted differently in various traditions:

- **Tantra** sees the image awakening as *divine Shakti appearing in form*, a sacred manifestation.
- **Advaita Vedānta** regards it as a transitional phenomenon; the image is only a springboard — awareness turning inward leads to direct realization.
- **Yoga Sutras** classify this as *savitarka samadhi*, where meditation on form (image) is energized and luminous, leading toward *nirvitarka* (formless stillness).
  Had I pursued Tantric Kundalini Yoga alone, without sharirvigyan darshan, I could still have achieved realization with great difficulty and after prolonged practice, even getting none because favourable conditions do not sustain for long. Even after getting plainly, I would have missed the extraordinary bliss, creativity, and worldly play that arose naturally when freed energy flowed into the meditation image during normal worldly activities. This illustrates the difference between the **nivṛtti-mārga (ascetic vertical path)** and **pravṛtti-mārga (world-affirming spiral path)** of Tantra:
- **Nivṛtti**: rapid, inward ascent, ego dissolves quickly, but world's richness may feel muted. But failing it, one may feel astrayed forever.
- **Pravṛtti**: spiral, celebratory ascent, energy sanctifies worldly life while also piercing into realization — what I experienced. In my path, Sharirvigyan Darshan provided a non-dual type of insight, while Tantric Kundalini Yoga freed the energy bound to latent thoughts and impressions. This happened through two processes: carrying the non-duality of Sharirvigyan Darshan to its peak, and knocking out hidden mental activities. In this way, the last drop of available energy was extracted, with which the meditation image became alive by itself—just like drinking that very energy, similar to **Goddess Kali drinking the bowl of blood**—leading to glimpse of Self-realization. The world itself became part of the practice,

joyous and meaningful, not something to escape. My experience beautifully combined both liberation and enjoyment, embodying the Tantric principle of **bhoga-apavarga-samyoga** — the union of divine enjoyment and liberation.

This journey shows that self-realization, energy mastery, and meditation image awakening can converge naturally when knowledge, will, and action align, and when the ego loosens its grip. Breath stillness (*keval kumbhak*) and mind stillness become inevitable outcomes, leading to **sustained awareness, ekarnava, and chidakash**, where thought, duality, and oscillation finally dissolve.

In essence:

- Sharirvigyan darshan shook the ego and freed energy.
- Tantric Kundalini Yoga harnessed that energy for inward ascent.
- Meditation image became alive, serving as the doorway to realization.
- Breath and ego gradually stabilized, leading toward sustained stillness.
- The world became a stage for bliss, not a distraction.

My journey exemplifies a **harmonious path where insight, energy, and practice converge**, showing that the Self can be realized not only in withdrawal but also in **full-bodied, joyful engagement with life**.

Enhancing Dhyana through Yogic Cleansing Techniques

Recently, I noticed that after performing rubber neti, a distinct sensation persisted along my left nostril passage. When I sat down for dhyana and focused on this sensation, my breath felt partially suspended, and I could observe subtle internal responses. I had also done vastra dhauti, and together these practices led me into a wonderful state of kevala kumbhaka during dhyana. This shows that such cleansing techniques truly support meditation. This heightened sensitivity is likely connected to the internal awareness cultivated through yoga and pranayama practices.

Later, during Vastra Dhauti, I ingested a full-length gauze bandage of about one and a half feet, though I captured its end carefully with my hand to ensure safety. Unlike earlier experiences where I felt resistance from the lower esophageal sphincter, this time it came out easily when I pulled it. I reflected on why the sphincter's grip was different this time. Physiologically, sphincter tone naturally varies due to factors like relaxation, digestion, hydration, and nervous system state. From a yogic perspective, classical texts describe the resistance as the body's natural "gate" holding impurities, which can reduce as the body becomes cleansed and the channels more open.

I also considered recent influences on my internal state. About fifteen hours earlier, I had consumed a beverage containing a small percentage of green tea along with herbal components. That night, I experienced strong GERD with momentary suffocation during sleep. The combination of caffeine, catechins, and acidic foods like sour lassi and curry likely contributed to LES relaxation, increased stomach acid, and heightened sensitivity to reflux. Even sleeping with my head elevated 20–25% did not fully prevent the episode, highlighting that LES tone, residual acid, and heightened internal awareness can overpower positional benefits.

This experience reinforced my observation that prana-raising yoga can heighten sensitivity to GERD. Pranayama, Kundalini, and other prana-focused practices modulate the autonomic nervous system — often increasing vagal tone and at times sympathetic activity. These shifts can contribute to transient relaxations of the lower esophageal sphincter and, combined with heightened interoceptive awareness from yoga, may make sensations such as reflux more noticeable. Even a standard wait period of three to three and a half hours after meals does not always prevent reflux for someone with heightened sensitivity. That is why, in Yoga, cleansing techniques such as Vaman and Dhauti are prescribed — they help purify the digestive tract and may indirectly support functions like those of the LES.

I have clearly found that **Keval Kumbhak Dhyana** helps reduce GERD and gastritis. When I lie down to sleep in a bad mood, feeling bored or stressfully tired, acid often rises, burning my esophagus and throat, and even eroding my teeth. But when I sit for Keval Kumbhak Dhyana, I become cool and refreshed. After such practice, I notice that during subsequent evening or night sleep, acid reflux does not occur. This clearly proves that deep dhyana reduces stress and promotes healthy forward gut motility. I also feel an increase in appetite after dhyana. It means that easy and calm yoga, without strenuous or rapid energy shifts, is better in this condition.
GERD is primarily caused by transient lower esophageal sphincter relaxations (TLESRs), which are neurogenic reflexes mediated through the vagus nerve in the parasympathetic system. Excess vagal activation, often triggered by gastric distension or autonomic shifts, is what induces these relaxations. Constant sympathetic dominance by itself does not usually cause GERD, but it can impair esophageal clearance, slow digestion, and heighten stress-related sensitivity to symptoms, making reflux episodes feel worse. Thus, it is the dynamic shifts and imbalances between parasympathetic and sympathetic activity—rather than a single constant state—that underlie both the occurrence of reflux and the way it is perceived. So, it’s really **over-activation or imbalance** (too much of either, or rapid shifts

between the two) that creates the problem — not their normal physiological levels. In yoga, however, the deliberate play of the sympathetic and parasympathetic nervous systems may often cause surges in either and rapid shifts between both states, which explains why heightened awareness of reflux can occur during intense prana-raising practices. However in yoga, both mechanisms can play a role — sometimes it's **just heightened awareness of normal reflux**, and sometimes the practice itself can **physiologically trigger reflux** through vagal reflexes, abdominal pressure, or autonomic shifts.
I also explored alternatives to reduce such effects while retaining benefits. Non-caffeinated or decaffeinated green tea provides the antioxidants and catechins of green tea without stimulating the nervous system or relaxing the sphincter excessively. Choosing decaf blends or herbal infusions allows for the health benefits without aggravating GERD, making them more compatible with yogic cleansing practices.

Finally, I considered a safety protocol for Vastra Dhauti after reflux-prone days: waiting 24 hours after acidic or caffeinated foods, checking stomach comfort, ensuring well-lubricated gauze, maintaining upright posture, breathing calmly, observing LES response, and monitoring for soreness or burning afterward. This cautious approach, combined with attention to diet, posture, and timing of prana-raising practices, helps sustain the benefits of yogic cleansing while minimizing discomfort or risk.

Healing Through Dhyana: My Journey of Heart and Throat Chakra

A few days ago, I experienced a strong emotional blow due to social reasons. I had high expectations from highly paid laborers, expecting some great work, but they delivered nothing more than child’s play. I was deeply disturbed. That evening, when I sat for dhyana, I noticed my breathing naturally suspended at my **Anahata chakra**. Instantly, I felt immense relief, and my heart was healed surprisingly and immediately.

The very next day, I faced a heated debate with a few fellows, which tensed and disturbed me. Being more tired that evening, I skipped my dhyana practice. However, I did receive some relief through **sympathetic family interactions**. On the following morning, I noticed my breathing naturally settled at my **Vishuddhi chakra**, and during dhyana, I experienced a smooth breath suspension and healing at the throat. This taught me that **worldly conflicts are not necessarily opposing dhyana**. In fact, when tactfully handled, they can sometimes favor it rather than hinder it.

This experience led me to reflect on the deeper mechanisms of **chakra energy, breath, and meditation**. The emotional blow activated my Anahata chakra, which is the center of love, trust, and emotional processing. Breath suspension during dhyana allowed prana, or life energy, to flow precisely where it was needed, releasing tension and producing immediate healing. This shows how meditation can catalyze self-healing by aligning breath and awareness with the chakra that has been activated by specific emotional events.

Even when I skipped dhyana during the heated debate, some relief still came through **external emotional resonance**, like the support and sympathy of family members. While this relief was partial and slower than meditation, it shows that external support can act as a mild substitute for dhyana in harmonizing chakras.

The shift to Vishuddhi chakra the next morning was directly related to the intellectual and verbal stress from the debate. The throat chakra governs communication, expression, clarity, and mental processing. After tension in Anahata, the energy naturally rose to Vishuddhi, allowing breath suspension there and smooth, instant energetic recalibration through dhyana. This shows that **chakras respond to context-specific triggers**: the heart for emotional stress, the throat for intellectual or verbal challenges.

One of the key insights from these experiences is that **worldly conflicts can actually favor dhyana**. When handled tactfully without being drowned in the drama, meditation can utilize activated chakras for healing and alignment. Life stress can thus become a guide, highlighting where energy is stuck or needs refinement, rather than an obstacle.

The general mechanism appears as follows:

1. Trigger → Chakra activation → Breath aligns → Awareness directs prana → Healing.
2. External stress does not block dhyana; instead, it **creates a map of where energy is stuck**, which meditation can resolve.
3. Each chakra responds to a preferred type of stress:
   - Muladhara → survival, security
   - Svadhisthana → relationships, pleasure
   - Manipura → power, confidence
   - Anahata → love, trust, emotional hurts
   - Vishuddhi → speech, clarity, mental tension
   - Ajna → intuition, decision-making
   - Sahasrara → transcendence, cosmic awareness

Through these insights, I realized the **intelligent interplay between emotional triggers, energetic responses, and meditation**. Dhyana does more than quiet the mind—it serves as a precise tool for emotional and energetic recalibration. Conflicts, when approached with awareness, can become openings for inner work, and each chakra reacts to the stress that naturally pertains to it.

In essence, meditation works in harmony with life’s challenges. Emotional pain or tension doesn’t block growth—it **illuminates the path for healing**, showing exactly where

awareness and prana should be directed. My personal journey through Anahata and Vishuddhi chakras illustrates this beautifully.

For anyone practicing meditation, this experience emphasizes that **being tactful in worldly interactions and observing where stress manifests in the body** can guide dhyana to the most needed areas. Emotional, intellectual, and verbal challenges can activate corresponding chakras, and dhyana can then harmonize them, turning ordinary life events into precise tools for self-healing and awakening.

An Evening Conversation on Faith, Spirits and Yoga

A few days ago, while on my evening walk after an early dinner, I stopped at a fellow's shop to sit for a while. His neighbour, who runs a **gosadan** (cow shelter), and known to me since few months had recently broken his arm when a herd of cattle rushed toward the gate, breaking it while he was leaning on it. I had come there to offer sympathy and a helping hand, but he was not there at that moment. A few months earlier, his 14-year-old son had passed away from a rare disease.
I had often noticed a **mysterious dark mixed glow** in this man's eyes. Despite his suffering, he is a devout follower of Lord Shiva and every year he, along with his entire team, arranges food (langar) for pilgrims during the month-long **Manimahesh Yatra** in the hills.
While sitting there, I said to the shopkeeper that perhaps the neighbour was under bad stars or some evil influence and that he might visit a nearby city yoga guru to remove this effect. The shopkeeper immediately denied the efficacy of yoga for removing evil spirits.

I told him, "I have myself evaded such a spirit."
He asked, "How?"

I explained: "Whenever that spirit tries to come in my dream, my guru appears there and tells it to leave me and come to him. I simply put my dhyana on my guru and pray for the peace and liberation of that spirit. It is not evil, but who would want to frequently encounter something paranormal?"

Hearing this, he softened a little.
Then he asked, "Who is your guru?"

I replied, "It should not be told to anyone."
He asked again, "But it must have some form?"

I said, “Yes. Sometimes my guru appears as my **Dadaji**, sometimes as **Shiva**, and sometimes as **Narayana**, depending on the situation.”
Hearing this, and being himself a member of the Manimahesh team, he began speaking as if he knew more. He said, “Shiva cannot be worshipped. Shiva is Mahakaal. He doesn’t save, he destroys as per one’s Karma. One can become Shiva but can’t worship him. One has to become Shiva to gain benefit.”

I wondered silently: *How can one become one’s favourite deity without first admiring, honouring, and worshipping it?*
Then he added, “Only a Satguru can save from evil spirits, not others.”

Again, I reflected: *He first opposed yoga but now he praises the Satguru — and a Satguru becomes functional only through yoga and dhyana.*
That small conversation once again highlighted for me the **importance of open discussion** to grow and to deepen understanding.

My Inner Dussehra

Happy Dussehra

May this day remind us that just as Lord Rama conquered Ravana, we too can conquer the Ravanas within—ego, doubt, and restlessness—and let them merge into the light of awareness. Wishing you and your family joy, strength, and

the victory of truth over all that holds us back.

Today, on Dussehra, I woke up early around 4 am and sat for dhyāna. The breath was fast, the mind restless, but I chose not to interfere. I just allowed it to flow and kept watching like a witness. After some time, when the sitting felt uneventful, I stood up for water and herbal tea. Once refreshed, I sat again but still no stability came. Then I turned to cleansing practices—jal neti and gajkarni. The water that had slipped into the throat, I drew back up through the nose to clear it. A few sneezes followed, and then with kapalbhati and anulom vilom I dried the remaining water passages. Gentle neck tilts and shoulder rotations released the stiffness.

After this preparation, I again sat for meditation. This time, the mind settled quickly. Breathlessness deepened and I found myself resting in pure awareness, like Narayana in the vast ocean of ekarnava. For half an hour, there was a depth filled with bliss. Later, when family called me to get ready for a visit to the city, I moved from that deepness back into a witnessing state. Breath became minimal, almost absent, while thoughts arose and merged one by one into pure awareness—just like Ravana’s heads burning and dissolving into Rama’s light.

It felt as if my Dussehra had been celebrated inwardly before the outer festival. The inner Ravana—restless thoughts and subtle ego—was burned and offered into the inner Rama—pure awareness and bliss. Standing up, I felt fresh and ready for worldly duties, yet carried within the fragrance of this inner victory.

Festivals hold meanings much deeper than rituals and celebrations. When seen inwardly, they become reminders of our own inner journey, of the battles we fight silently, and of the joy of transformation that blesses not only us but also those around us.

Some Days the Door Opens Differently

Yesterday my yoga practice took me effortlessly into breathlessness, the kind of inner stillness where thoughts dissolve and awareness shines clear. Today, I tried to repeat everything step by step: jal neti for cleansing, gajkarni and throat cleaning, kapalbhati, anulom vilom, neck tilts, shoulder rotations, even extra asanas like snake pose. Yet the result was different. I could only reach a state of sloughed breathing that gave me a witness-like dissolution of thoughts, not the entry into pure awareness I tasted before.

This difference made me reflect. Maybe I did not need all those kriyas today, or maybe a cleansing like dhauti would have been more suitable, though I skipped it for lack of time. It feels that on some days only certain procedures are required, while on other days the body asks for different ones. The variation could be due to the changing needs of our organs and systems. Some mornings the nose demands special attention, on others the throat, and sometimes the stomach, especially if there has been a lot of talking or heavy, spicy, non-satvik food.

Slowly I am learning that yoga is not about mechanically repeating a routine but listening to the day’s condition. A quick body scan is enough to know: if the nose feels heavy, jal neti or kapalbhati clears the way; if the throat feels coated, gajkarni and water do the healing; if the stomach is sluggish, agnisar or a light abdominal pump is more useful; if stiffness sits in the shoulders, a few rolls or a cobra stretch is all it takes.

Alongside the body check, the mind too has its rhythms. On days it races, anulom-vilom or bhramari brings calm. On days it feels dull, kapalbhati or surya bhedi lifts it. Sometimes thought quiets enough for witness-consciousness, sometimes it melts completely into pure awareness. Both states have their value, both are steps on the path.

What I also realized is the importance of how we close practice. After any cleansing or pranayama, the system is charged. If I rise immediately, restlessness lingers. But if I sit quietly for about five minutes and just watch the natural breath without control, everything settles. This simple breath-witnessing grounds the energy, normalizes heart and prana, and seals the benefit of the practice.

The learning is clear: don’t chase the same state every day. Let the body and prana guide you. Sometimes purification itself is the achievement, sometimes breathlessness and silence arrive. Yoga is not a fixed door but many doors, and each morning a different one may open.

When Sleepiness Became Dhyana

After a few days of worldly indulgence—caught up in the sense of heightened ambition for a minor physical property, working tirelessly for it—I noticed my yoga routine faltered. The rhythm that once carried me into calm depth grew shaky. My sittings reduced, and the familiar breathless stillness in dhyana did not appear.

When the worldly deal finally finished, I spent two or three days trying to regain the lost acceleration. As soon as I opened my eyes in the morning—whatever the time—I would rise from bed and first sit for dhyana, then yoga, alternating both. Today I rose around three-thirty in the morning. I went through everything including both types of neti and also dhouti, yet the breathless dhyana eluded me.

Later, after lunch, while sitting in vajrasana, I caught a small glimpse of that breathless state. In the evening I sat long—from four-thirty to five-thirty. The breathing was like a rocket, fast and fierce, and it wouldn't calm down despite simple watching and the mental recitation of *Soham*. Then a kind of drowsiness appeared, an urge to lie down. I resisted it, and soon the body grew tired enough that it couldn't keep pace with the breath. The breathing itself began to subside and finally became breathless, although not fully as earlier. I couldn't hold it beyond an hour, but something new dawned on me: perhaps deep dhyana is like sleep—but with awareness.
It felt like a discovery. If I keep trying while sitting, and tiredness and sleepiness develop, deep dhyana comes of its own accord. There seems to be a lot of similarity between sleep and yoga, so much so that many people say I'm just sitting and pretending to do yoga while actually sleeping.

That realization opened an inner understanding. What I had stumbled upon matched what the old yogic insights describe. After intense worldly activity, the *rajas* in the system—the restless energy of ambition—agitated the prana and made the mind outward-bent. That's why my yoga was disturbed.

Yoga thrives on *sattva*, on balance. The disturbance wasn't a fall; it was simply the pendulum of prana swinging outward before returning inward.
When I sat again, the period of "rocket-speed" breathing was the body's way of clearing that outward energy. The prana was neutralizing the residue of worldly intensity. Such rapid breathing often comes when sadhana resumes after heavy worldly engagement.

Then the fatigue came. The body wanted rest. I understood that this sleepiness wasn't an obstacle—it was a doorway. When the body tires, egoic control relaxes. Effort softens. The automatic patterns of breath and thought lose momentum. If awareness remains present, if I do not slip into ordinary sleep, what unfolds is wakeful stillness—a state like sleep, yet suffused with consciousness.

In yogic terms, this is the threshold where the transition from waking (*jagrat*) toward *turiya* begins, passing through a "sleep-like" quiet where only awareness remains and the body and breath rest deeply. Breathless samadhi doesn't come through effort but through the **total exhaustion of effort**.
It became clear that when striving ends and awareness simply watches, the body may fall into sleep-like repose, breath may stop, and consciousness alone remains. That is the path leading into Yoga Nidra, Dhyana, and Turiya alike.

Yoga Nidra, Breathless Dhyana, and Turiya—One Thread

I saw that all three—Yoga Nidra, Turiya, and breathless Dhyana—are reached through the very process I experienced. The difference lies only in depth and continuity.

Yoga Nidra happens when body and senses withdraw, mind slows, thoughts fade, and a gentle sleepiness comes while awareness stays faintly awake. Breath grows light or pauses briefly. I realized that the tiredness and sleepiness bringing

deep dhyana are the same threshold where Yoga Nidra begins.
Deep Dhyana or **Kevala Kumbhaka** unfolds when mind and effort both stop. Awareness is steady and bright. Because the mind's vibration ceases, breath naturally ceases too. The breathless state comes not from control but from silence itself. Here time and body vanish; only luminous stillness remains.
And **Turiya**—the "fourth state"—is that awareness of awareness itself. It's the substratum beneath waking, dream, and sleep. When I stay aware through the Yoga-Nidra-like stillness, without slipping into sleep, consciousness recognizes itself. Breathlessness is incidental; the real mark is unbroken awareness through all states.
Yoga Nidra quiets the mind; Dhyana stills both mind and breath; Turiya shines as the background of all. They don't come strictly one after another in time but unfold in depth. Breathless dhyana uncovers Turiya; Turiya is what remains when even the sense of meditating dissolves.

So, the relationship is simple:
Yoga Nidra is mental slowing with calm breath,
Breathless Dhyana is total stillness of mind and breath,
Turiya is the foundation discovered when stillness itself is seen to be one's own nature. Means it is like samadhi. Actually turiya is background state and samadhi is process of achieving it. When with repeated practice of samadhi the background awareness starts remaining always then this is turiya.

When Turiya Is Seen

Once Turiya is truly seen, something irreversible happens. It is not a passing state but the ever-present background consciousness of every state—waking, dream, or deep sleep. The first recognition feels like an experience, yet soon it's clear it was never gained or lost—only revealed.

Even when worldly activity resumes, a quiet background of awareness remains beneath all movement. At first it flickers—noticed at times, forgotten at others—but it never

disappears completely, because the illusion of separateness has been pierced.

Then the role of meditation changes. Before this recognition, meditation is a practice, an effort to reach stillness. Afterward, meditation becomes resting in what already is. Earlier, one *did* dhyana; now dhyana *happens*. Effort stops; awareness pervades everything—thoughts, actions, and breath.
This is why saints describe **Sahaja Samadhi**—the spontaneous abiding in Turiya during all activities. Meditation doesn't end; it becomes continuous. Some still sit each day, not to attain, but because the body finds harmony in that posture and prana refines itself further. It's simply joy—like a musician who still plays, not to learn but because sound itself is blissful.
The essence is this:
Meditation ends as effort, not as awareness.
Turiya is not practiced; it is noticed.
The only "practice" afterward is non-forgetfulness—remembering that all movements of life rise and fall within the same unmoving awareness.

When Turiya is clearly recognized, peace no longer depends on meditation. One may sit in silence simply because it is natural. Awareness rests in its own delight, unaffected by whether the breath is still or moving.

The Understanding Now

Looking back, I can see the full sequence in my own journey:

- The worldly ambition disturbed the balance of prana.
- Sitting again, the high-speed breathing purified that outward rush.
- Fatigue drew the ego into surrender.
- Sleepiness appeared, but staying aware within it opened the gate to stillness.
- The breath stopped, revealing a silence beyond effort.

- From that silence, the recognition dawned—this unmoving awareness was there before, during, and after every experience. Although it remains a fleeting and unstable experience, that is why the effort to achieve it continues. And that awareness, once seen, never completely leaves.

Riding Over Sleep

The very next day, my sleep broke at 2:30 a.m. I left the bed and sat on the ground in asana. The breath was agitated but not as rocket-like as the previous day. After trying for an hour, I did yogasana for the next half hour, followed by spinal breathing. Then I again tried *dhyana* for an hour — no success, though the witnessing of buried thoughts continued with a sense of bliss. But how can the mind be satisfied with that once it has tasted the deep breathless *dhyana*?
Afterwards, I ate a bowl of khichari, a ripe apple, and some herbal tea. However, the herbal tea, being strong, caused a little acidity, so I decided not to use it in a strong ratio in the future. Then I sat again for half an hour, but there was not much improvement. The morning light has grown outside.
After that, I did chakra meditation on each chakra. A blissful yogic pressure arose, and I felt *dhyana* ripening. There was some throat obstruction, so I did *jala neti*. At various moments during the entire sitting since beginning, pranic energy was rushing upward.
Then deep *dhyana* launched — the breath became very shallow, and there was a partial entry into pure awareness. For a moment or two, the breath stopped completely, with total merging into pure awareness, but it was too transient. Suddenly, the face of a man seemingly practicing distorted tantra appeared with a strange, cursing expression—though silent, it felt as if he were speaking ill behind my back. This vision dislodged me from that dhyana despite my attempt to remain unaffected.
A new understanding emerged — Dictatorial control, even if positive in intent, should not be held in mind toward such selfstyle people. The amazing thing is that it becomes little bit difficult to reopen the pranic channels and flow energy inside them even after just a few days of yogic inactivity or worldly involvement, or both. Moreover, sexual energy had also been drained away to clean and freshly refill the reservoir. This, too, had slightly slowed the upward movement of energy. Truly, successful yoga depends on many positive contributing factors, not just one. Each factor adds gradually, culminating in a unified whole. Like bricks coming together to build a sturdy home, all these elements

combine to create the full structure of yoga practice. Let us now pick up the formal yoga blog next.

Riding Over Sleep

There’s something I keep noticing — sleep and yoga feel almost the same sometimes. When I sit quietly, some people around me say I’m not meditating, just sitting and pretending while actually dozing off. They don’t know how thin that line really is.

In a *jagrata*, during an all-night *bhajan* or *kirtan* for Mata or Shiva, something similar happens. You ride on the wave of sleep instead of letting it swallow you. The body is tired, but you don’t collapse. You stay alert through music, rhythm, and devotion. Slowly the boundary between waking and sleep melts. If you manage to stay aware at that edge, you touch a state that feels like *Nirvikalpa* — awareness without thought, just stillness watching itself. However if one is highly tired, he may sleep too while sitting in meditation pose. Moreover, it is better to meditate at a sufficient distance from such kirtans; otherwise, the loudspeaker’s sound can be disturbing. However, it should still be faintly audible so that its sattvic vibrations can have an uplifting and purifying influence.
Spiritually it makes sense. The repetition of divine names and surrender quiets the usual noise of the mind. Consciousness stays bright though the body is dull. You hover right between wake and sleep — the thin doorway the scriptures call *Turiya*, the state behind waking, dream, and deep sleep.
Even physiologically it fits. Chanting soothes the nerves, slows the breath, and keeps you relaxed but awake. Sleep pressure builds, yet rhythm and emotion don’t let you slip into full sleep. The brain rests while awareness stands guard — a soft, glowing balance that scientists call a hypnagogic state, and yogis call bliss.

So yes, *jagrata* can really open that doorway if the inner condition is right. Not everyone reaches *Nirvikalpa* through it, but the path runs that way.
The *Mandukya Upanishad* describes this beautifully. It speaks of four states — waking (*jagrat*), dream (*svapna*), deep sleep

(*sushupti*), and the fourth one, *Turiya*. The first three come and go, but *Turiya* stays untouched. When you are at that sleepy edge during *bhajan* yet remain aware, you are already brushing *Turiya*.

Yoga Vasistha echoes the same truth. Sage Vasistha tells Rama that a wise person "sleeps even while awake and is awake even while asleep." It means a yogi's awareness doesn't blink, no matter what the body does. What ordinary people call rest becomes conscious rest for the yogi. The body may be half asleep, yet awareness shines quietly. This is *Yoga Nidra* or *Jagrat Sushupti* — wakeful deep sleep, the art of riding over sleep instead of sinking into it.

Now, look at it through the *Kundalini–Tantra* eye. The state between waking and sleep — *jagrat sushupti sandhi* — is where *prana* turns inward. Usually energy flows outward through senses. In sleep it withdraws, but awareness also fades. If, by mantra or *kirtan* or still meditation, awareness stays awake while energy turns inward, you catch the serpent of sleep consciously —
that's *Kundalini* entering *Sushumna*, the central channel. This edge is the real *turiya-dwara*, the doorway to the fourth state.

During long chanting or meditation, breath evens out, emotions settle, *Ida* and *Pingala* — the left and right flows — come into balance, and *Sushumna* opens. Energy that once fed thoughts now rises upward. When awareness is pure and surrendered, it merges into silent consciousness
— *Nirvikalpa-like* stillness. When awareness wavers, it still brings a wave of bliss or devotion, though not full *samadhi*.

Tantra says nothing is to be rejected, not even sleep. "Whatever binds you can liberate you, when seen rightly." Even sleepiness can help if you meet it consciously. At that edge, *Muladhara* energy melts upward,
the *Ajna* and *Sahasrara* light up. A tired body with wakeful awareness is fertile ground for spontaneous *samadhi.* That's why many saints reached awakening through music, love, and surrender rather than severe austerity —
their *prana* rose gently, effortlessly.

If you learn to watch yourself at the point where waking becomes sleep and stay aware with devotion or mantra, that small passage turns royal — it takes you straight

toward *Turiya.* Nothing to force, nothing to do, just don’t fall unconscious.

The same energy that pulls you into sleep can, when met with awareness, lift you into *samadhi.*

It all began from a simple feeling that yoga and sleep seem alike. Yet behind that simple resemblance hides a deep secret — both touch the same doorway. In *jagrata* or devotional wakefulness, sleep stops being an enemy. It becomes a wave to ride — one that can carry you beyond waking and dream into that luminous stillness where only awareness itself remains.

Diwali Week: A Yogi’s Practical Insights Through Temple Experiences

This Diwali week, after a long journey, I visited my ancestral home and stayed there for several days. It was a joyful time — being again with family, relatives, and friends, celebrating the festival of lights in full enthusiasm. Yet along with the outer joy, many **new practical yogic experiences** unfolded naturally.

I was so involved in the living flow of the festival — meeting people, travelling, helping family, and feeling the spirit of Diwali — that I could not write them down then. But within those days, in between the busy movements, I received **sharp insights** that no book or teaching could give. These experiences came in the most natural settings — especially when I got moments of solitude inside the city temples while my family was shopping nearby.

Day 1 – Durga–Bhairav Temple: The Dual Anchor of Meditation

On the first day, after dropping my family at a city shopping complex, I went straight to a **Durga temple**.

There, in front of the large and powerful idol of Maa Durga, I sat in *padmāsana*. The moment I closed my eyes, deep stillness descended. Soon, the breath became effortless — almost absent — and I entered **Kevala Kumbhak**, the natural breathless *dhyāna*.

At intervals, I opened my eyes and looked at the idol. Every single glance into the serene face of Durga **instantly deepened** the state again, as if the outer image was helping the inner form stabilize. The image remained alive even after closing the eyes, glowing vividly in the mental screen — not as imagination, but as a living vibration.

In front of Durga’s idol was a smaller statue of **Bhairav**. When the attention slightly tired or mind became neutral, I gazed at Bhairav’s image instead. Strangely, his gaze and energy acted as another anchor, rekindling the stillness from a different polarity — sharp, grounding, and stabilizing.

Thus, I discovered a beautiful rhythm: when Durga’s compassionate presence began to feel saturated, I turned to

Bhairav’s fierce calmness; when that too reached a plateau, I returned to Durga.
It was like alternating currents of **Shakti and Shiva**, **feminine and masculine energy**, balancing and sustaining each other — *a living demonstration of Ardhanārīśvara tattva*.
Perhaps this is the deeper reason why **Durga and Bhairav idols are placed together** in many temples. For ordinary devotees, it represents protection and blessing. But for a yogi, it becomes a direct energetic mechanism — allowing both polarities of consciousness to support *dhyāna*.
The ordinary mind may see the idol as an object, but the yogic mind perceives it as a **mirror of consciousness**.
I realized that **idols (pratimā)** are not merely symbolic or devotional aids — they are *scientific instruments of meditation*. For a sincere meditator, the benefit is **immediate and measurable**: the mind falls into stillness the very moment one connects with the living image. That is *direct proof*, not belief.
Others, who approach idols only through tradition or emotion, also receive benefits, though subtler and delayed. But to a real yogi, the result is instant — the statue becomes alive, the mind becomes no-mind.

Evening – Shulini Sister Temple: The Silent Pindi and the Deep Breathless Stillness

In the evening of the same day, when my family again went for shopping, I visited **Shulini Mata’s sister temple**.
The environment was deeply *sattvic* like earlier temple: gentle movement of people, occasional ringing of the temple bell, mantra chants from distant devotees, the fragrance of burning incense, oil lamps glowing in rows, and from time to time, the conch sound from the priest echoing through the hall.
Each element seemed perfectly tuned to draw the consciousness inward.
The main deity was not a fully personified idol but a **stone pindi** — a simple mound of stone representing the goddess. Silver eyes were fixed on it, with tiny black dots marking the pupils, and a nose faintly carved in the middle. Despite this

simplicity, or perhaps because of it, the image radiated immense power.
As I sat before it, the same *Kevala Kumbhak* arose again naturally — effortless, spontaneous, and prolonged. The experience was even deeper than in the morning. I remained in **vajrāsana** for forty-five minutes to an hour. My legs went numb, yet the body felt weightless, pain absent. Awareness remained centered, breath minimal, mind absorbed in the living vibration of the pindi.
That evening, I learned that **personification is not necessary** for divine connection. Even a symbolic form — if approached in stillness — can become a complete doorway to samādhi.
What matters is the *state of mind*, not the *complexity of the idol*.

Day 2 – Shani Temple and Saraswati Painting: The Spontaneous Prāṇāyāma Emerges

The next day, while on the way to relatives' home, my family again stopped for shopping. I dropped them out of the car, parked it safely, and started searching for a new temple — a change that could help me enter deeper *dhyāna* again without feeling bored. It made me realize that the more temples there are, the better it is for a seeker; one can keep visiting different temples daily and repeat the cycle once all have been covered. This means it is good, both socially and economically, to build as many temples as possible. That is exactly why we see countless temples in pilgrimage towns. Some people may ask, "Why so many? Why not just one?" But human likings differ — just as there are many kinds of sweets, not only one. The same principle applies here. I found a **Shani temple** nearby and decided to sit there for a while. The main sanctum was closed, but on the outer wall was a **small painting of Goddess Saraswati**. I sat on the cool marble floor and used that painting as my *dhyāna anchor*. As concentration deepened, something remarkable happened: **effortless rhythmic breaths began** — not forced, not practiced, but arising on their own. Each inbreath was imperceptible; each outbreath carried a subtle sound —

like a soft, continuous **“gharr” vibration**, resembling *bhrāmarī prāṇāyāma* but much subtler and self-born.
The awareness stayed steady, and the breath pattern continued automatically — a clear reminder that **real prāṇāyāma is spontaneous**, not mechanical.
Scriptures mention countless types of prāṇāyāma and their benefits, but the essence is often misunderstood. The yogi who practices **Kundalinī Yoga** eventually discovers that these classical prāṇāyāmas are **natural by-products of inner awakening** — not techniques to be imitated but *symptoms of true meditative absorption*.
When energy begins to move naturally through the channels (*nāḍīs*), prāṇa itself reshapes the breathing pattern according to the need of inner transformation. Trying to *imitate* these states from scriptures — without the foundation of dhyāna — may give some outer sensations, but they are superficial. Such imitation can even give illusion of attainment — a feeling that one has mastered all prāṇāyāma — while in truth, the deeper awakening remains untouched.
Therefore, one must understand that **the real prāṇāyāma of the scriptures refers to the spontaneous phenomenon arising during deep kundalinī sādhanā**, not the deliberate breathing exercises often mistaken for it. I don’t know, but perhaps these superficial forms of *prāṇāyāma* gradually lead to deeper *dhyāna*, either in a worldly or spiritual way. One may also become accustomed to them, so that when spontaneous *prāṇāyāma* arises naturally, it doesn’t come as a shock. Therefore, even these external practices should be taken positively.

Summary Insight

Across all these temple experiences, one truth became clearer:

- **Idols, images, and symbols are not only external aids but also living focal points for consciousness.**
- **The feminine and masculine energies (Durga–Bhairav) act alternately to balance the mind.**
- **The form of deity — whether human-like or abstract — is secondary; the stillness it invokes is the real prāṇa.**

- **True prāṇāyāma, like true samādhi, happens naturally in the state of inner silence.**
  These few days of Diwali brought me both family joy and **spiritual refinement**. I returned back with a deep gratitude — for the divine presence that works through simple images, through silence, through breathless stillness, and even through the seemingly ordinary circumstances of daily life.
  In this way, the festival of light truly became a festival of inner illumination.

When Breath Dissolves: A Real Experience of Deep Dhyana, Prana Movement, and Silent Awakening

Sometimes I feel a quiet repentance for breaking my breathless *Dhyana* for small worldly reasons—like taking a meal. Yesterday evening, after many days, I found myself alone in perfect silence, almost like being in a forest retreat. For the first hour, my breath was irregular, sometimes resembling *Kapalbhati*. It felt as though the *Pranas* were adjusting themselves, preparing for breathlessness. I broke this preparatory phase two or three times by standing up, changing *asana*, or making small neck movements. Once, I even went to the kitchen to check if my dinner had arrived. When the tiffin man called to say his scooty had broken down, I told him not to worry—I suddenly felt grateful, as this delay gifted me more time for *Dhyana*.

The Deepening Stillness

I sensed that my difficulty in entering *Dhyana* might be due to sitting in *Padmasana*, so I shifted to *Vajrasana*. To my amazement, within fifteen minutes, my breath began to calm and regulate on its own, and *Dhyana* deepened.
Because the state was still fragile, I remained extra alert—aware that even a slight movement or swallowing of *kuf* (phlegm) voluntarily could disturb it. As I allowed it to deepen, my legs slowly became numb. I tolerated it patiently and then changed posture to *Sukhasana* with utmost care, keeping awareness steady on breath and movements minimal. Interestingly, as blood returned to the legs, the *Dhyana* deepened further.
Soon, my neck began to stiffen. I gently alternated between left, right, and central positions, staying for a while at each position as per guidance of dhyana without losing awareness. This small movement stabilized the *Dhyana* even more.

The Movement of Prana

It felt as if imperceptible breathing currents were flowing through different chakras—sometimes at the rear *Ajna*, sometimes *Vishuddhi*, sometimes *Anahata*. Later, while in *Siddhasana*, subtle activity appeared even at *Swadhisthana* and *Muladhara*, though faintly. I couldn't easily focus at the *Navel Chakra*, though a very slight alignment was felt there too. However, while trying dhyana later on after dinner, energy had seemed focusing more on naval chakra.
It felt as if a blissful yet mildly tired sensation was developing at certain chakras that needed attention. When I focused on that sensation during inhalation and exhalation, both breath and awareness seemed to converge there naturally.

During inhalation, as energy rose from that chakra, my attention simultaneously descended onto it—like the merging of *Prana* (upward force) and *Apana* (downward force). I realized this might be what ancient texts refer to as the union of *Prana* and *Apana* during deep *Dhyana*.
When I heard the tiffin man's voice in the kitchen, I replied without seeing him—calmly, directly, without disturbance. There was still some very light mental activity, but it was stable and non-chaotic, like thoughts moving in slow motion and dissolving soon—either directly or after transforming into two or three subtle thoughts, often of the meditation image or Guru form.

The Silent Ocean Within

I started mental chanting of "Ekarnava," connecting with the sense of the endless, wave-less cosmic ocean. The vibration of the mantra felt alive and meaningful.

Later, as I tired in sukhasana and again shifted to *Siddhasana* for grounding energy in the lower chakras, mild fatigue appeared in this asana too after sometime. The call of dinner tempted me to end the session. I finally rose,

already grounded and centered, without losing worldly balance.
A subtle repentance followed: why didn’t I just change posture and raise the energy again, instead of ending the *Dhyana* altogether? Hunger had already faded due to the deep state, and I could have continued longer. But I accepted that perhaps the energy had already been sufficiently expended.
Dinner was light, taken without much appetite—very different from the earlier days when I felt strong hunger after immature *Dhyana*. It seemed as if the body’s energy for digestion had been diverted toward *Dhyana*.
Interestingly, I usually enter *Dhyana* more easily after meals, but this time, in an empty stomach, the state felt more genuine and spontaneous. Taking a meal may make energy forcefully downward and so calming breath and awareness just like artificially. After dinner, I couldn’t re-enter the state, perhaps because the accumulated *Yoga Shakti* had already expressed itself.

Short vs. Long Immersions

Many yogis say short, regular sittings are better than long, infrequent ones. Yet, occasional long immersions, supported by daily shorter *Dhyana*, have their unique benefits. This session reaffirmed that balance is key—neither suppression of the body’s needs nor indulgence in them.
That night, I also had faint dreams of talking with subtle beings or spirits—not vivid, and not much memorable but peaceful and meaningful in their own way.

Reflections

Looking back, I realized a few gentle truths:

- **Dhyana never truly breaks**; it only shifts form.
- **Body needs are not obstacles**, but part of the spiritual rhythm.
- **Repentance arises from attachment** and ego; gratitude dissolves it.

- **The movement of Prana among chakras is self-guided**, not to be forced.
- **After-effects like calm hunger or subtle dreams** are natural signs of internal rebalancing.
  A simple reminder arose within:

  “Let what was revealed in stillness spread through movement also.”
  Every act, even eating or walking, can then continue the same *Dhyana* in motion.

Guru Parva Grace and the Deep Descent into Dhyana

Today is **Guru Parva** — a day soaked in subtle grace. Perhaps that's why dhyana came with such ease and depth. Truly, **Guru Tattva is omnipresent and omnipotent**, guiding from within when outer guidance rests.

I woke around **4:30 a.m.**, calm and receptive. Instinctively began **deep spinal kriya breathing** for about twenty minutes. Then I read a few blog posts — words that perhaps tuned my consciousness higher. After that, I shifted into **chakra meditation**, moving awareness **from crown to base**, up and down for about twenty minutes. The movement of prana created the right yogic pressure — a preparatory current that automatically launched me into dhyana.

At first, I sat in **Padmasana**, but it remained a preparatory phase. Then I shifted to **Vajrasana**, and the change was instant — **deep dhyana** dawned naturally. Maybe Vajrasana truly suits me best. I laughed inwardly: "So, my name must be *Premyogi Vajra*."

What followed was **one and a half hours of continuous, breathless dhyana**.

In the beginning, energy was high in the upper chakras. The in-breath was imperceptible, and the out-breath only faintly perceptible — as if nature herself was **drawing energy downward** in a balancing act. Gradually, prana descended through **Vishuddhi and Anahata**, though not distinctly separated. The awareness of subtle pulsations grew clearer in the lower regions — a **breath of energy, not air**.

A key realization emerged — **never force stillness**. Allow the body **micro-movements** to release strain. When I released effort, **breathing softened** further, and **bliss deepened**.

My **neck bore much strain**, holding the head's weight. Tilting it slightly left eased the flow; then returning to center or right as needed — a gentle, intelligent cooperation between body and consciousness.

Later, when **Vajrasana made the limbs numb**, I slowly shifted to **Sukhasana**. Instead of distraction, dhyana **deepened** further. Sometimes I **lowered the head**,

sometimes kept it upright or tilted slightly upward. Sometimes back full straight with natural curve, sometimes loosening it little. These **spontaneous maneuvers** tuned the current like a musician refining his note.
For **Ekarnava Dhyana**, keeping the head gently dropped with **closed eyes gazing upward** toward the **Ajna Chakra** worked best.
When Sukhasana tired, I moved into **Siddhasana**. Here bliss magnified again — energy dipped lower, steady and full. The **ankle pressing Swadhisthana**, and the other pressing **Muladhara**, created **a perfect circuit** and sensational points to concentrate energy more there.
The **microcosmic orbit** activated naturally, the energy revolving in serenity.
Later, I attempted to **lift energy back to Ajna Chakra** as an experiment, but it felt stressful. The energy preferred to **stay grounded**, working in silence. So I **let it remain**, continuing **Ekarnava Dhyana** as it was. However, prolonged ekarnava dhyana shifts energy up slowly again. It's good switch to direct energy rather than directly manipulating.
However, in the **lower chakras**, dhyana became more **witnessing than transcendence** — not Nirvikalpa, but a subtle purification. **Hidden emotional imprints** arose as faint, heartfelt memories — gently surfacing and dissolving. It felt like **inner cleansing**, a self-healing of the soul.
When calls began coming and bathing time approached, I slowly rose. This time, not with repentance — but **with deep satisfaction and fullness**.
Perhaps this was the fruit of **integrating sitting meditation with working meditation** in recent days. I noticed a clear truth:
When dhyana is practiced after days of worldly indulgence, the preparatory phase is longer.
When practiced regularly, with no lingering desires, dhyana launches instantly — like a rocket already fueled by purity.
Today's experience was not just about time or posture. It was about **effortless descent into grace** — a reminder

that **Guru Tattva lives within, guiding from breath to stillness, from effort to surrender.**
Moreover, after bathing, I had practiced all the remaining major asanas to rebuild the inner energy for the next meditation session during the day. To avoid too much pressure building up in the head, I slightly turned my hands and feet — especially the front parts of the feet — outward and downward, as if pressing the ground with paws during each pose. This simple adjustment had a wonderful effect. It helped the energy move down and kept me well-grounded, preventing any heaviness or excess pressure in the head.

Kundalini and the Eight Vasus: The Secret Descent of Divine Energies

When one reads the *Mahabharata* through the eyes of Yoga, every myth becomes a mirror of inner evolution.
The story of Ganga and her eight sons—the Vasus—appears as an ancient drama of curse and compassion. Yet within it flows the hidden current of **Kundalini Shakti**, moving between heaven and earth, spirit and matter.
The eight Vasus were radiant beings of light, guardians of nature's elemental powers. But once, out of a moment's desire, they stole the celestial cow *Nandini* from Rishi Vashishtha's ashram. The cow was not a mere creature—it was **Maya**, the wish-fulfilling field of creation itself. By desiring her, the divine energies turned toward possession, and thus, **the fall began**.
Vashishtha's curse was not punishment—it was **the law of descent**. When pure pranic forces seek pleasure rather than purpose, they must enter the limitation of birth. The eight Vasus, once infinite, were destined to experience the density of form.
Ganga, the river of consciousness, took mercy. She agreed to bring them into the world and return them swiftly to her waters.
As she gave birth, each of the first seven sons was immersed back into her flow—symbolizing the **seven levels of energy** that dissolve into the Source when purified by surrender. These seven represent the **seven chakras**, released one by one as consciousness ascends beyond them. But the eighth—**Prabhasa**, the chief offender—had to remain. He was born as **Bhishma**, the son who could not be freed. He became the **embodied energy**, the **Kundalini retained**—not dissolved, but disciplined. Bhishma's legendary vow of celibacy mirrors the highest yogic restraint, where desire is transformed into awareness, and energy no longer flows outward but stands still in eternal witnessing.
Thus, in the language of Yoga:

- The *eight Vasus* are the **eight pranic currents** that animate creation.
- The *theft of Nandini* is **consciousness seeking fulfillment in the external**.
- *The curse* is **embodiment—karma's necessity**.
- *Ganga's flow* is **the river of purification**, where energies return to their origin.
- *Bhishma* is the **enlightened awareness that remains in the world but not of it**—the realized yogi who lives amidst dharma yet stays untouched.
  Kundalini, too, descends and ascends through these very layers. Seven streams rise and merge back into the ocean of spirit; the eighth, the witnessing consciousness, abides on earth as the dharmic flame.

  When one reads this story not as history but as inner scripture, **Bhishma's silence on the bed of arrows** becomes the silence of the awakened mind—pierced by the arrows of karma yet unmoved by pain, waiting only for the auspicious hour to return to the Eternal Ganga.

Kundalini Through the Mahabharata – Demystifying the Yoga of the Fifth Veda

The *Mahabharata* is often called the *Fifth Veda* — written for those unable to study the original Vedas. *Veda* means “supreme knowledge,” and the supreme knowledge can only be the knowledge of God. In this sense, *Yoga* too is the same supreme knowledge — the direct realization of the Divine. So, in a deeper way, the *Mahabharata* is Yoga expressed in the form of stories. Through social, moral, and mythological narratives, it offers the essence of Yoga to the general public. It is like a sugar-coated tablet — one may taste only the sweetness of the story, yet unknowingly receive the medicine of spiritual wisdom. The reader enjoys the unfolding of events, but deep within, subtle seeds of Yoga are sown, silently preparing the mind for higher realization.
Those who read it with an open heart begin to feel its inner power. Even without knowing, they receive glimpses of Yoga. And gradually, they are propelled toward direct spiritual practice, drawn by the unseen force hidden within its verses.

When Ganga Left and Desire Returned: The Silent Law of Separation

Shantanu had questioned Ganga to save Bhishma from flowing into the conscious ocean. In that moment, ego disturbed the divine energy flow. Ganga had already fulfilled her promise—to leave Shantanu if she were ever stopped from her sacred work. Seven luminous streams, symbolizing the seven chakras, had merged back into her waters; the eighth, Bhishma, she raised herself before returning him to his father. When she withdrew, the flow of Kundalini that once danced freely became a memory of bliss in Shantanu’s being—awareness without movement. Instead, it settled into stillness, carrying within it the silent ache of separation from the divine current.

The Loss of the Divine Flow

Shantanu’s grief was not ordinary. It was the ache of a yogi who once felt the current of Shakti and now feels her absence. The river of consciousness had retreated; prana stood still.

That stillness — though peaceful — carries a hidden danger: *in stagnation, desire re-awakens.*

Satyavati: The Call of Earthly Nature

From that emptiness rose Satyavati, the daughter of the fisherman, born of river fragrance and clay. She was not Ganga’s pure flow but **its earthy echo** — *Maya in tangible form*. Fish or fishy means strong ill desire or craving.

Where Ganga rose upward, Satyavati pulled downward, reminding consciousness of its unfinished bond with matter. When Shantanu longed for her, it was **the spirit re-entering the field of duality**. Her father’s condition — that only her son may inherit the throne — was not greed but **the law of karma**: every descent must create lineage, continuity, consequence.

Bhishma’s Terrible Vow

To preserve his father’s longing, Bhishma renounced his own. That single act became the hinge of Yoga itself — **energy choosing duty over desire**.

Celibacy here is not denial but **containment**: the upward redirection of force that once sought union in body now seeks union in consciousness. Bhishma stands as the embodiment of Shantanu’s sexual energy, sublimated after Ganga withdrew. This energy rises upward, becoming holy and pure, giving rise to spiritual qualities such as penance, renunciation, and tolerance and many more.

Bhishma thus stands as **retained Kundalini**, energy stabilized in awareness. He governs the realm of dharma but never sits on the throne — just as awakened energy rules life silently but never claims ownership.

The Hidden Movement of Consciousness

Ganga’s withdrawal, Shantanu’s longing, Satyavati’s demand, and Bhishma’s vow — together form a single inner event:

1. **Union with the Divine (Ganga)**
2. **Loss of Grace and the Return of Desire (Shantanu’s sorrow)**
3. **Re-entry into Matter (Satyavati)**
4. **Sublimation and Mastery (Bhishma)**
   Simply put, Bhishma represented the top chakra, while his seven brothers symbolized the lower chakras that were released from emotional bondage as the energy rose through the Sushumna in the form of Ganga. Bhishma himself was not released, because Mother Nature desired that he fulfill many moral and worldly duties in the public interest. Satyavati gave him a further push upward, helping to test and prove his worth. In truth, spirituality flourishes best when balanced with material life, for the latter continually guides the former along the right path. Moreover, the sublimation of energy from the physical to the spiritual plane is aided by materialism itself, since energy or Shakti is fundamentally material in nature.

   Each seeker walks through these stages: awakening, loss, temptation, and vow. The river flows on, but its memory becomes the discipline that guides the rest of the journey.

Essence

When Kundalini withdraws, the seeker feels bereft. Yet that loss births Bhishma within — the steadfast awareness that guards the soul’s dharma even amid worldly storms. Ganga’s absence is not abandonment; it is initiation into responsibility.

In practical life, Nature often grants brief moments of opportunity for spiritual upliftment amidst worldly chaos and duties. These moments invite one to take refuge in Ganga—symbolizing the upwardly sublimated energy of sexual union—which cleanses all the chakras. As the highest chakra begins its perfect purification, worldly temptations appear in the form of Satyavati. At this stage, man forgets to sublimate and raise the sexual energy; instead, he lets it flow downward, like a fishing stream.

The pure awareness established in the highest chakra, though unable to attain liberation, becomes a great worldly saint—like Bhishma. This is Nature's way of maintaining the balance between worldly existence and supreme knowledge. Ultimately, Nature liberates Bhishma as well, once she is satisfied with his worldly service. After a period of worldly immersion, he again receives Ganga's companionship and grows spiritually.

Again for some time, he indulges in outward sensual pleasures to test the strength and maturity of his Bhishma-awareness. This cycle continues until man, as Shantanu, becomes old and mature enough to receive Bhishma's awareness permanently from Ganga, raising it further toward liberation through his yogic wisdom.

An interesting point here is that these mythological figures and stories are eternal, unlike a single human being bound by flesh and a limited lifespan. Bhishma still exists today as the awakened mind, continually nurtured by Ganga as Sushumna— now and forever.

The Fiery Grace of the Goddess Within

A Morning of Dhyana and the Awakening of the Red Shakti

In spiritual practice, every dawn brings a new mystery. Sometimes the journey unfolds gently — like a soft sunrise — and sometimes it roars like a divine storm within. This morning's sadhana revealed one such fierce and purifying play of Shakti — a meeting with the Red Goddess who dwells in the Vishuddhi Chakra, cleansing and transforming with fiery grace.

The Dawn of Practice

Today, I rose early at **4:30 a.m.**, drawn by the quiet pull of dawn. My sadhana began with **spinal kriya breathing**, followed by **Guru-given light postures and pranayama**. Then came **chakra meditation — top to down** — and

finally, a few **self-learned postures** that felt natural in the moment.
By around **6 a.m.**, the body was prepared, the breath steady, and the awareness ready for **dhyana**.

Breath at the Ajna — The Seat of Silent Fire

I sat first in **Vajrasana**. The breath gradually calmed and anchored itself at the **Ajna Chakra**, mostly at its back side though still connected to the front. The sensation there was unique — a **broad, dull, yet blissful inflammation**, carrying a **subtle sexual tone**.
It felt as though **that area alone was breathing**, consuming the prana, while the rest of the body remained still and breathless. With each inward pulse, it seemed to **feed on the breath**, performing some mysterious, vital work known only to itself.
My face had turned slightly upward, and the neck tilted back just enough to make my **inner gaze face infinite space above**. Though the tilt wasn't physically great, **the awareness itself** had turned upward in surrender to infinity. The mind was silent. The dhyana deepened.

The Shift and the Hunger of Vishuddhi

After some time, I brought my head slightly down, eyes closed, gaze fixed in a **gentle squint at the eyebrow centre**. The meditative current continued unbroken. I occasionally scanned all chakras — each felt fresh and content — all except the **Ajna**, which alone still hungered for breath.
I let it feed as it wished until, after a while, **awareness shifted** to the **throat region**, where the oral and nasal passages meet the back wall. That area, too, began consuming breath, drawing pranic nourishment like a thirsty desert drinking rain.
Then the current descended into the **Vishuddhi Chakra**. There, the energy found **the greatest hunger** — something was **out of order**. The Shakti refused to move further; she had work to do there. She lingered — healing, transforming, purifying.

The Vision of the Red Goddess

As the process intensified, the **sexual-type bliss** grew stronger. Suddenly, a vivid **image of the Goddess** appeared within the throat region — fierce and radiant.

She wore **red garments**, her many hands adorned with red bangles, worn along most of the length of her forearms, clashing and ringing as she struck at **tiny rascals — perhaps microorganisms — symbols of impurities**.

Her **lion roared beside her**, aiding her divine battle.

Her face was **fearsome, glowing with red anger**, **lips painted crimson**, thirsting to **devour the darkness**.

Her **long, dishevelled hair** flew in all directions as she fought relentlessly. Her terrifying feminine roar in high pitch was heart shaking.

Then the **sexual energy from the Muladhara** rose to support her — surging upward, **fueling her divine rage and purpose**. The scene grew ever more intense — the Shakti rising, transforming, conquering.

When I visualized the same **Goddess at the Muladhara**, she **rose in even greater ferocity**, bursting upward through the spine. The body, caught in this inner battle, grew exhausted. Dhyana slowly came to its natural end.

A Symbolic Offering

As the awareness returned outward, I found myself instinctively walking to the chemist’s shop and buying **Betadine gargle** — as if to **offer a worldly weapon to the Goddess**, aiding her fight within me.

Perhaps she was cleansing not only the spiritual but also the physical battlefield.

Thus ended today’s dhyana — a fierce yet purifying encounter with the Red Goddess of the Throat, the living embodiment of transformation and sacred fire.

Each such meditation reveals that the Divine Feminine is not distant or abstract — she is alive within, tirelessly healing, balancing, and guiding the evolution of consciousness.

Awareness at the Anahata Chakra – Healing Through the Goddess Within

I began my yoga practice at 5 a.m. today. The air was still, mind silent, and body ready. After spinal breathing, I moved through guru-given yoga and my own selected set, including chakra meditation from top to bottom — without holding breath. These days I avoid breath-holding to prevent excess head pressure. Yet I've realized there's no real need to fear it; the head has an incredible capacity to bear and balance the force of prana.

Once, during a dream-state gastric uprising, I experienced immense head pressure, momentary choking, and a transient rise in blood pressure — but the body adjusted beautifully. It reminded me that a well-practiced body knows how to balance itself. So, my preparatory yogic routine continued for about an hour and a half — enough to create the internal yogic pressure required for launching into dhyana.

I know this yogic pressure is temporary. It gradually dissolves into the luminosity of dhyana, just like gas slowly burning out from an LPG cylinder. And when that inner fuel finishes, the practitioner naturally returns from dhyana — first through strong internal contractions from lower to upper area of body backside as to facilitate the movement of energy in the three main spinal channels, followed by the gradual deepening of breath. When the breath returns to normal, the eyes open by themselves. The same happened today.

During dhyana, **Vajrasana** again gave an excellent starting response. Subtle breathing began automatically at the **Ajna Chakra** and continued for quite long. Yet all along, I felt a kind of **sexually blissful senation at the Anahata Chakra**. I was including this bliss within my Ajna-to-Muladhara meditation line, so both centers — Ajna and Anahata — were simultaneously satisfied. No other centres seemed power hungry. Later, I shifted my dhyana solely to Anahata. The awareness deepened there, but the main purpose of dhyana — the realization of **Shunya (void)** —

was not completely fulfilled there. So, I again combined both Ajna and Anahata awareness together.
I recall a Kriya Yoga expert once said that “spinal meditation alone can’t grant liberation.” He emphasized that Ajna Chakra meditation includes the whole spinal system. Today, I understood his point deeply — indeed, every chakra of the backbone is reflected within Ajna. Yet, even knowing this, my **sensational awareness remained localized at the rear Anahata Chakra**, unwilling to move elsewhere, although breathing awareness was on agya chakra.
Yesterday my focus was at **Vishuddhi Chakra**, where I had a throat infection. That infection cleared today, but the infection and along with it the energy had descended to the chest. This shows how sensitively these inner sensations mirror physical conditions — a subtle **diagnostic test** and often a **healing mechanism**. Still, medicines nowadays help more directly, supporting this inner process. In ancient times, diagnosis and healing through **awareness given the form of the Goddess** held prime importance, as there were not so many worldly facilities available.
As I visualized the **Goddess at the Anahata**, the rising sexual bliss from the Muladhara seemed to empower Her presence. I could faintly see Her fighting demons — symbolic of microorganisms — within my chest. It felt as if **the Anahata Chakra itself had become a Lingam**, the real blissful lingam now manifesting only there.
After about thirty minutes, when my legs cramped, I slowly shifted to **Sukhasana**, minimizing body movement while keeping awareness rooted at Ajna to avoid breaking dhyana. I then sat for another hour, not breaking earlier feeling that **Shakti was healing my heart center and its connected tissues**.
Towards the end, a magnificent experience unfolded — a clear perception of **Shunya**, more radiant than yesterday. It felt as though I was **seeing the infinite sky directly above**, though my head was hardly tilted upward.
Reflections:
The heart center feels open today — calm, luminous, and healing. The Shakti there is gentle yet profound. Awareness no longer seems confined to a point but spread like the sky itself. Every breath now feels like a hymn in the temple of the

heart. Moreover, I was quite busy intellectually yesterday, so it seems that heavy intellectual work facilitates dhyana; however, it can also take a toll on the body’s health.

When Darkness Turns Peaceful: The Quiet Maturity of Dhyāna

Today, I felt the **Kundalini stationed at the navel chakra**. I rose a little late, around 6 a.m., and practiced spinal breathing, my Guru-given poses and pranayama, along with some self-devised postures and a top-to-bottom chakra meditation—without holding the breath as daily routine. Soon, enough yogic pressure built up to launch *dhyāna*.

I sat in *vajrāsana*, keeping my eyes turned upward toward the eyebrow center, and even beyond—straight up toward the unlimited height of *Ekārṇava*. The breath gradually became regular and calm, though not completely suspended as on previous days.

The *śūnya dhyāna* was deep, with occasional flashes of my Guru Nārāyaṇa's image—alive and radiant. **Guru Tattva** is not actually outside but within. When one turns inward, it naturally emerges from inside. It is the intermittently appearing image in the mind during *dhyāna* that keeps the mind from wandering—by focusing it upon itself until it finally dissolves into *Brahman*. In a way, it acts like a **cargo vehicle of the mental world**, carrying awareness directly toward *Brahman*.

That is why many religions give prime importance to the Guru. They design their lifestyles to encourage introversion and *dhyāna*, allowing a stable Guru-image to form within the mind itself. However, for this process to become truly effective, there must be a suitable person embodying divine qualities—only then can he or she become a true Guru. In the absence of such a living master, divine idols may serve as substitutes, though they cannot compare to a living Guru, who is like an **animated idol of God**, and therefore far more transformative.

The Guru principle is revered in every sect and religion, but it seems that **Sikhism** understands the essence of *Guru Tattva* most profoundly.

I felt that just as Kundalini energy nourishes the chakras within the body, it also nourishes the chakras beyond the body, extending infinitely into *śūnya*. The same Kundalini that maintains physical vitality also helps transcend the body, merging into the endless expanse of *Ekārṇava śūnya*.

Today, I gave priority to the nourishment of *śūnya* rather than to any specific chakra. Still, the intermediate chakras seemed to receive their share of energy naturally whenever it was directed upward toward Brahman. I could sense the energy supporting the area behind the navel chakra along the spine, while the other chakras felt calm and balanced—not blissfully inflamed like the navel center.

Yesterday, my energy had settled at the *Anāhata* chakra. It had descended gradually—from *Sahasrāra* downward—each day resting at the next lower chakra. A day earlier, I had also conserved *Mūlādhāra* energy, which perhaps rose swiftly to the navel. This rapid movement might be due to the role of descending energy; although all energies rise from *Mūlādhāra*, the descending current seems to return from *Sahasrāra* like the monsoon rains returning from the mountains. When the forward and returning monsoons (the western disturbance rains) meet over an area, they bring catastrophic rainfall. Similarly, when descending and ascending energies meet at a chakra, they cause its profound activation, often producing a mental upheaval that can be difficult to control at times although quantum darshan helps in it.

In any case, *śūnya dhyāna* was peaceful. Later, I tried focusing directly on the navel chakra to give it an extra boost. The breath then turned irregular, as if adjusting itself to channel energy into the navel center. When I shifted my focus back to the *Ājñā* chakra, the breath again became calm. After a few such cycles, I gently ended my *dhyāna* and stood up to begin my morning routine.

There comes a time in meditation when bliss fades, and only silent awareness remains. I am experiencing this now—no bliss, but a completely still and neutral space. I can’t even

call it darkness, because darkness usually frightens or repels one; yet I feel the exact opposite. I find perfect peace there, a deep relief from the agitation of breathing. At first, this may seem like something is lost—but in truth, it marks the maturity of *dhyāna*.

Earlier, the mind sought experiences—light, warmth, or waves of joy. Darkness felt empty and unsettling. But when the storms of breath and thought finally rest, perception changes. The same darkness no longer threatens; it simply *is*. Nothing outside has changed—only the seer has.

This is the quiet flowering of awareness: peace without excitement, clarity without effort. Even without inner light or sensation, a subtle luminosity begins to shine—the light of knowing itself.

When this awareness deepens, life feels transparent and gentle. Speech, work, and movement unfold within the same still space that once appeared only in meditation. There is no need to hold awareness—it holds itself. I am still waiting for that stage to blossom within me.

In this simplicity lies the true radiance of dhyāna: not a blaze of visions, but a calm seeing that never leaves, even in the heart of darkness.

Bhishma — Mahabharata’s Greatest Unsung Hero

The story of **Bhishma abducting Amba, Ambika, and Ambalika** is one of the most famous episodes in the Mahabharata. On the surface, it speaks of politics, duty, and human emotions. But when viewed through a yogic lens, it reveals subtle lessons about **Kundalini energy** and the journey of consciousness.

1. Bhishma: The Will That Guides Energy

Bhishma, with his unwavering determination, goes to bring the princesses to Hastinapur. In Kundalini terms, he represents the **force of discipline and strong will** that helps awaken and guide energy upward. Just as in yoga, Shakti cannot rise by itself—it requires direction, intention, and focused effort.

2. Vichitravirya: The Passive Consciousness

Vichitravirya, the young king, is passive and does not act on his own. He symbolizes **receptive consciousness**, the awareness that is ready to receive the awakened energy. The energy brought by Bhishma is meant to integrate with him, just as Kundalini rises to merge with higher awareness.

3. The Princesses: Different Types of Energy

- **Ambika and Ambalika** represent energies that cooperate, integrate smoothly, and contribute to the continuation of life—just as balanced pranic channels support inner growth. Ida and Pingla matches them.
- **Amba**, however, resists. She represents **blocked or delayed energy**, the kind that cannot merge immediately but requires purification, patience, and sometimes an entirely different pathway to awaken fully. Sushumna is having similar chracteristics.

4. The Abduction: Initiating the Energy Flow

Bhishma’s act of carrying the princesses away can be seen as a metaphor for **initiating the upward movement of energy** from lower to higher chakras. But force alone—whether physical, mental, or yogic—cannot guarantee complete integration. However it helps. But the inner energies must be ready to rise.

5. Rejection, Knot, and Transformation

Amba’s rejection by both Vichitravirya and Salva reflects a **granthi**—a knot of resistance inside the system. Blocked energy stores immense potential. It’s actually like meditation supporting object or dhyana alamban of Patanjali yoga to focus upon continuously to achieve samadhi or awakening. Over time, this energy transforms and goes up in a new, powerful form. Salva represents the lower chakras, and Vichitravirya represents the upper chakras of Bhishma. The energy of the Sushumna is stuck between them, reaching neither. Bhishma has given it upward motion, but not enough for it to reach the upper chakras as he is a celibate. Therefore, the energy returns to the lower chakras, but the petty worldly society now interprets her visiting the upper realms—even with the support of a celibate—as a sign that she has been defeated, seized, and loved by him. It is often seen in the layman-dominated society when an prior-known but now-turned intellectual is ignored by it and so he going to lonliness. Consequently, her past lover Salva rejects her. She has no way but to return to Bhishma and asks him to marry her, since only tantric force can elevate her to the top chakra, representing the Shiva-Parvati marriage or union. However, Bhishma, proud of his celibacy, rejects her offer, leaving her enraged. This celibacy is the result of spiritual sanskāras imparted by his father and family. The imprint of purity is so strong that he takes a solemn oath never to marry.
Amba eventually reincarnates as **Shikhandi**, whose presence becomes the cause of Bhishma’s fall. Symbolically, this represents how **blocked energy eventually overcomes rigidity**, merging at the right time, in the right form, only after purification.

Shikhandi confronting Bhishma symbolizes the moment when **dynamic, transformed energy** overpowers **rigid, ego-driven will**, allowing spiritual progress under the guidance of Arjuna (higher consciousness).

Yogi Bhishma — The Unsung Hero of Mahabharata

The story reflects a subtle truth about highly disciplined people. Like Bhishma, many celibates or individuals of strict discipline often reject potential partners, citing duty, career, culture, or moral codes—even when they have the strength or opportunity to accept them.

This rigid refusal creates a **blocked emotional image** in the heart chakra. The denied feminine energy becomes a subtle **androgynous or eunuch-like mental imprint**—male in its inability to act in a worldly sexual way, yet feminine in emotional tone. Over time, this blocked energy slowly transforms the disciplined mind, softening the rigid ego, turning the person more romantic or emotional, often leading them eventually into relationships and family life. However, this image remains like a eunuch Shikhandi for a long time and eventually dissolves after imparting realization. In this sense, it is also the “killing” of Bhishma by Shikhandi, because after the realization, a second birth is considered.

It means eventually, the once-stuck energy, purified through resistance and patience, rises to the brain, manifesting as guru-like image, wisdom, awakening, or divine consciousness.

The myth shows that **rigid good will**, when imposed on natural desire, stores great energy—but that energy eventually purifies, transforms, and expresses itself in a higher form.

Amba, Ambika, Ambalika as Yogic Channels

Amba can be understood as the **Sushumna channel**, while Ambika and Ambalika correspond to **Ida and Pingala**. Through forceful discipline, a yogi can manage Ida and

Pingala—using asana, prāṇāyāma, and effort to push energy upward that can help to align sushumna as well but up to a limit.

But Sushumna is different:

- Ida and Pingala can be controlled through practice.
- **Sushumna cannot be forced open.**

For Sushumna to awaken, one must **surrender**, cultivate a balanced inner and outer life, heal buried impressions, and patiently wait.

Yogi Bhishma believed he could master Amba (Sushumna) by first controlling Ambika and Ambalika (Ida and Pingala), her two sisters.
He succeeded only partially—until he resolved his **heart knot**, transforming his inner image of Amba into image of guru, god etc. This shows that awakening requires **inner transformation** and the softening of rigidity—not just discipline. He started supporting the image of Amba in his mind later on, breaking his steadfast bow of celibacy, in a way leaning in front of destiny, and being tired of avoiding it, which signifies a confrontation with Shikhandi, the inner energy form of the outer Amba.

Ultimately, **divine will must be accepted**, and surrender becomes essential.

6. The Hidden Message

The Mahabharata teaches that:

- Not all energies respond to force.
- Purification, surrender, patience, and guidance are essential.
- Blocked energy, when transformed, becomes a powerful force for realization.
- The rigid ego must yield for true spiritual progress.

Conclusion

The Bhishma–Princesses episode is not only a story of kings and kingdoms—it mirrors the **subtle dynamics of Kundalini** within the human system. Bhishma represents willpower, Vichitravirya represents consciousness, and the three princesses symbolize energies waiting to awaken. Some integrate easily, some resist, and some transform through trials.

In the end, the tale teaches that **effort and discipline alone are not enough**. Awakening requires openness, surrender, inner healing, and divine timing.

Everyone often reflects upon their own mythological namesake, and perhaps the same has happened with me. Recently, a new meaning revealed itself—one that seems to resonate strongly with the story of my own life.
That is why I expressed it without hesitation.
Perhaps this is the very influence of the name, and maybe this is its true meaning as well.

All of this is merely my personal experience and perspective. The real truth is what the reader discovers within themselves.
If there is any error, it is mine; and if there is any essence, it is by the grace of the Divine.

Why Kundalini and Saṁskāras Do Not Operate in Animals the Way They Do in Humans

Saṁskāras can be understood as symbolic markings impressed upon a human being through consciously designed spiritual ceremonies. These are not casual social events; they are grand, emotionally charged occasions in which relatives, friends, elders, and the wider community gather with a single individual as the focal point. The person receiving the saṁskāra becomes the center of collective attention, intention, and emotion. This focused convergence is not accidental—it is deliberately structured to imprint deep emotional and psychological tendencies that shape the individual for life.

Such ceremonies generate powerful emotions within the recipient because humans are uniquely responsive to meaning, symbolism, and shared attention. When hundreds of minds momentarily align around one person with reverence, expectation, and intention, the effect is far stronger than ordinary cooperation or social interaction. Worldly cooperation is usually task-oriented and fragmented; saṁskāras, by contrast, are designed exclusively for emotional and inner imprinting. One individual becomes the sole beneficiary of the collective emotional field, making the imprint unusually strong and persistent.

Metaphorically, this process resembles quantum entanglement—not as a literal physical mechanism, but as a structural analogy. In quantum systems, particles that interact within a coherent environment exhibit correlated behavior even after separation. Similarly, during a saṁskāra, many minds temporarily converge within a highly focused symbolic space. The emotions, values, and intentions do not merely add up linearly; they become coherent. Once imprinted, these emotional correlations persist long after the ceremony ends, influencing the individual’s inner responses independent of physical proximity. This comparison does not claim scientific equivalence; it simply highlights a parallel

principle: intense interaction under conditions of focus, coherence, and meaning creates unusually stable imprints.

Across a human lifetime, there are traditionally sixteen saṁskāras, each corresponding to key transitions—birth, learning, maturity, responsibility, and death. Together, they refine emotional depth, psychological structure, and spiritual receptivity. These imprints form a subtle emotional architecture within which higher processes, including Kundalini awakening, can later unfold. Saṁskāras are not merely cultural customs; they are intentional emotional technologies.

Not every individual absorbs these imprints equally. Certain emotionally receptive people resonate more deeply than others. Their sensitivity allows emotions to adhere more strongly, creating bonds that often appear as love or devotion. This love is not merely relational or outward-facing; when it matures and turns inward, it becomes transformative. In yogic and tantric understanding, this inward-turning love can later express itself as Kundalini movement. What begins as emotional bonding gradually converts into inner energy. In this way, bhāva (emotion) evolves into bhakti (love or devotion), and bhakti further condenses into śakti (inner power).

This progression is logical within its own framework. Focused collective attention produces strong emotional imprinting; individual sensitivity determines depth of absorption; deep emotional imprinting gives rise to love; and inward-directed love becomes spiritual energy. Psychology explains the imprinting, neuroplasticity explains the durability, and spiritual traditions describe the energetic flowering.

Animals, however, do not participate in this process in the same way. They do not receive saṁskāras—not because life or awareness is absent in them, but because the necessary emotional and neurological infrastructure is undeveloped. Animals do have emotions, but these are largely immediate, survival-oriented, and unlayered. They lack the capacity to absorb, integrate, and symbolize the collective emotions of

many minds simultaneously. Their brains are not designed to hold complex symbolic meaning, long-term emotional imprinting, or ritualized identity formation.

Moreover, animals are not placed at the center of intentional emotional convergence. No ceremony is designed to imprint values, identity, or transcendental orientation upon them. Without repeated, structured emotional imprinting across life stages, there is no stable inner architecture for love to refine itself inwardly and no latent reservoir from which Kundalini can later rise.

Thus, Kundalini and saṁskāras are not absent in animals due to inferiority, but due to difference in design. Human life is uniquely structured for emotional accumulation, symbolic meaning, and inward transformation. Saṁskāras provide the emotional soil, love becomes the living current, and Kundalini is the flowering that appears when conditions mature. Animals live in harmony with nature, but humans alone are given the tools to consciously transcend it.

How Twice-Daily Dhyāna Ripens Naturally into Samādhi in a Busy Modern Life

In today’s hurried world, extended meditation for many hours or days is simply not practical for most people. Life is full of responsibilities, work, family, and unavoidable mental engagement. Because of this, the idea that only long retreats or extreme practices can lead to Samādhi often feels unrealistic. What I have gradually understood through my own experience is that **one hour of Dhyāna twice a day, done daily and sincerely, is a powerful and sufficient alternative**.

This understanding did not come from theory alone, but from observing how my body, breath, attention, and awareness actually behave over time.

Morning Dhyāna and the Role of Preparation

In the morning, I do not jump directly into sitting. Before one hour of Dhyāna, I spend about one hour in **prerequisite practices**—yoga āsanas, prāṇāyāma, and spinal breathing. The purpose of this is not to chase energy experiences or force breath retention. It is simply to **remove resistance**.

Normally, there is some natural resistance in the system for blissful awareness or prāṇa to flow freely from bottom to top. Daily life, posture, emotions, and habitual tension all contribute to this friction. When I do āsanas and breathing practices, there is a **mild, structured effort** that loosens this resistance. It is not violent forcing, but it does gently push the system out of inertia.

Once this movement happens, the system seems to **learn the pathway**. For some hours afterward, awareness flows more easily on its own. During Dhyāna, breath often becomes extremely subtle or even halts naturally, without any intentional breath holding. This makes **breathless Dhyāna** happen effortlessly.

However, I have also observed that this “habit” of easy flow does not last forever. After daily activities or after about 24 hours, resistance slowly returns. This is not failure or regression—it is simply natural entropy. That is why **refreshing the system every morning** with yoga and prāṇāyāma is helpful. Just like bathing or brushing teeth, it is daily hygiene for awareness.

Over time, as practice matures, dependence on preparation may reduce by itself, but there is no need to force that conclusion.

Empty Stomach vs Light Food

I also noticed something subtle but important. Sometimes, when I meditate after eating fruit or a light meal, Dhyāna does not deepen as much. Other times, surprisingly, a light meal actually **matures** Dhyāna.

The reason became clear: digestion pulls attention and energy downward. On days when awareness is already very sharp or over-concentrated in the head, a light meal helps redistribute energy and soften excess intensity. On other days, especially when clarity is needed, an empty stomach allows awareness to gather more cleanly.

So food is not an enemy or a rule—it is a **fine adjustment knob**. The important thing is that I still sit for the full one hour regardless of depth or outcome.

Fixed One-Hour Sitting: The Real Training

Sitting for one full hour whether Dhyāna matures or not turned out to be crucial. This habit trains something deeper than concentration—it trains **non-dependence on experience**.

Some days Dhyāna deepens quickly. Some days it feels flat, dull, or neutral. Still, I sit. This teaches the system to stay without bargaining, without checking results. That kind of staying is what allows deeper states to appear naturally later.

Not every sitting is meant to be deep. Some sittings are meant to remove the **need for depth**.

Evening Dhyāna Before Sleep

In the evening, I again sit for one hour just before bed. This sitting has a different role. It is not for sharp clarity or effortful depth. It is for **dissolution**.

If sleep comes during evening sitting, that is not failure. It means the nervous system feels safe enough to let go. Awareness hovers at the edge of sleep, effort drops, and many subtle shifts happen below memory. Sometimes Dhyāna matures quietly; sometimes sleep takes over. Both outcomes are correct.

Morning practice gathers.
Evening practice dissolves.

Together, they bracket the entire day so that nothing accumulates.

Chakra Contemplation Without Forcing Breath

In Dhyāna itself, I found that **chakra contemplation from top to bottom** works best for me. This is not intense visualization and not breath control. It is simple contemplation—allowing awareness to rest at each level.

Because there is no forced breath retention, respiration sometimes **halts on its own**. This happens not by intention but because attention becomes continuous and relaxed. Breathlessness appears as a by-product, not a goal. This spontaneous breath-hold is transient and accompanied with blissful constriction on contemplated chakr.

Over time, the sense of moving through individual chakras sometimes disappears. Instead, all chakras feel **connected like a single vertical string**, with awareness resting on the whole axis at once rather than on a single point. This is a sign of integration, not a new technique.

Inclusion of Ajñā Chakra

When Ajñā is gently included—eyes closed, gaze naturally upward without strain—along with awareness of the whole vertical axis, or any specific activated chakra, Dhyāna often becomes **thoughtless, breathless, and quietly blissful**. Ajñā here is not a peak or target, but a stabilizer. Agya chakra is the real site of these spiritual qualities.

Nothing is forced. There is no staring, no tightening, no effort to hold the state. That is why it feels safe and complete.

Throat (Neck) Area Prominence

Recently, I noticed that prāṇa sometimes seems to rest more around the neck or throat area, with a blissful and breathless quality. This is not something I try to create. It appears naturally as tension releases at that junction between head, chest, and breath.

The important thing is not to cling to this sensation or localize attention there. It should be **included but not emphasized**. Over-attention can subtly stall integration.

Why This Practice Can Ripen into Samādhi

Through all of this, one understanding became clear:
Samādhi does not come from chasing depth or extending duration. It comes from familiarity and non-preference.

By sitting twice daily:

- whether deep or shallow
- whether alert or sleepy
- whether blissful or neutral

awareness slowly learns to rest without conditions.

Extended hours of meditation may force surrender, but **daily repetition teaches surrender**. Teaching lasts longer.

In a modern life, one hour in the morning (with preparation) and one hour in the evening (with surrender) is not a compromise. It is a **realistic, intelligent, and complete path**.

Final Understanding

- Preparation removes resistance; it does not push prāṇa.
- Breathlessness in Dhyāna is natural when effort drops.
- States come and go; the habit of sitting remains.
- Integration matters more than intensity.
- Samādhi will not announce itself—it will be recognized later, quietly.

The most important thing I have learned is this:

Use effort where effort belongs, and stop effort where it must end.

From there, practice ripens on its own.

This six-book series does not claim to exhaust Kuṇḍalinī, because Kuṇḍalinī itself is not a fixed subject but a living, evolving intelligence. New insights will continue to arise, as they always do, through life, practice, and deeper psychological integration. Yet what has been written here represents the essential arc—the core movements, misunderstandings, corrections, and realizations that repeatedly appear on this path. These six volumes bind together the primary insights and lived experiences that matter most: from the awakening of energy, through its psychological impact, to the quiet maturity that lies beyond fascination with states. What remains after this is not another system to build, but a life to be lived with clarity. The series therefore ends not because inquiry stops, but because the foundation is complete. From here onward, Kuṇḍalinī no longer demands interpretation—it simply expresses itself naturally within an integrated human being.

Thank you for reading this book. For more information you can visit the website demystifyingkundalini.com.

Other books written by Premyogi Vajra~

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2) Kundalini demystified- what Premyogi vajra says
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8) My Kundalini website on e-reader
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10) Physiology or Philosophy - A Modern Kundalini Tantra (A Yogi's Love Story)
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12) Blackhole doing Yoga
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The description of these books is also available on the webpage "Shop (Library)" of his personal website https://demystifyingkundalini.com/shop/

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Good luck everywhere.

About the Author

Premyogi Vajra is a seeker who has walked the paths of Kundalini, Tantra, and Kriya Yoga. Through personal practice and lived experience, he shares insights in simple, diary-like language that resonate with fellow travelers on the spiritual journey. This book is a collection of his blog-style reflections, offered with sincerity rather than authority.

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